

# CHARGE

DELIVERED BY

WALTER RUTHVEN PYM, D.D.

BISHOP OF BOMBAY

IN THE CATHEDRAL CHURCH OF BOMBAY, ON THE OCCASION  
OF HIS PRIMARY VISITATION OF THE DIOCESE  
ON 6TH FEBRUARY, 1907

ALSO

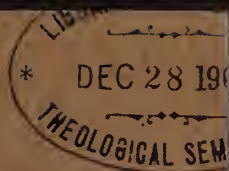
## A PASTORAL LETTER

ADDRESSED TO HIS CLERGY ON CERTAIN POINTS  
ARISING OUT OF THE CHARGE

LONGMANS, GREEN, AND CO.

39 PATERNOSTER ROW, LONDON

NEW YORK, BOMBAY, AND CALCUTTA



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## PREFACE.

THE wide publicity given to my Primary Visitation Charge, delivered in Bombay Cathedral on the 6th of February, 1907 (a publicity neither desired nor sought by me), has been the occasion of many and diverse expressions of opinion. It is at least doubtful whether a considerable proportion of these opinions would ever have seen the light of day, if those who uttered them had had the full text of the Charge before them.

I venture, therefore, to publish the Charge *in extenso*, along with a Pastoral Letter addressed to my Clergy on a subject which does not appear to have received the attention it deserves at the hands of Churchmen generally.

There is one expression in this Pastoral Letter to which exception has been taken; it seems to me advisable to draw attention to it here. I have spoken of the Royal Commission on Ecclesiastical Discipline as a "tribunal"; certainly it was not, technically speaking, a "tribunal"; and it would, no doubt, have been better if I had used a different expression. At the same time I submit, with all due respect, that serious fault cannot be found with the word in the sense in which I used it. The Report of the Commissioners, with its Appendices,

is so complete a category of the findings of different Courts, so comprehensive a summary of evidence of all kinds on various ritualistic and doctrinal questions, and so unanimous and definite a pronouncement by as weighty and representative a body of Churchmen as could well be found, that a reference to it as an authoritative verdict on the questions under consideration was not an unreasonable use to make of it. The fact that the Commissioners themselves repudiated the functions of a "tribunal" does not lessen the grave significance of their findings which have an importance of almost judicial force. That this appears to have been the view taken by other Bishops besides myself is clear.

With regard to criticisms of another kind I am quite content to allow this small publication to speak for itself. My sole desire from first to last has been to administer my own Diocese (a Diocese of quite exceptional character) in accordance with what appeared to me to be my clear duty, and to do so with every consideration for all concerned, as far as the circumstances of the case would allow. I used my best endeavours not to cause needless pain to the feelings of any one; if I have failed in my efforts in this respect, I can only express my regret. I remain firmly convinced that, under the existing conditions of my Diocese at the time, I had no course open to me but the one which I took. This conviction has grown stronger in the light of all which has transpired since.

Of the irregularities with which I endeavoured to deal impartially, those practised by the extreme section of the High Church Party were by far the

most serious. The Diocese of Bombay, to the best of my belief, stood by itself in the preponderating strength of this particular section compared with the others. I also had reason to believe that the evil was spreading amongst the younger Clergy. In view of the transparent, and, in some cases, professed and aggressive Roman direction given to both practices and teaching in our Church during recent years, it seemed to me that if any consecration vows were to be ever seriously regarded I was bound to deal with the situation, as I found it in Bombay, frankly, uncompromisingly, and without further delay.

The recent attacks upon the Bishop of Oxford and the Bishop of Gloucester for subscribing to the sacramental paragraphs of the Report of the Royal Commission are indicative of the treatment which must be expected by all those who try to stem the tide which for some time has been steadily rising against the true Catholicism of the Church of England. That this Catholicism, and the Reformation of which it was the direct outcome under the providence of God should be persistently misrepresented as a contradiction in terms is one of the surest signs of the drift Romewards which the great body of English Churchmen deprecate, and against which they must strenuously exert themselves, if the Anglican Communion is to retain its distinctive characteristic, and fulfil its unique mission in the world.

W. R. B.



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# PRIMARY VISITATION

OF THE RIGHT REV.

WALTER RUTHVEN PYM, D.D.,

SIXTH BISHOP OF BOMBAY.

*St. Thomas' Cathedral, Bombay, 6th February, 1907.*

REVEREND BRETHREN,

My Charge is divided into three distinct parts. The first has reference to matters of a general nature, diocesan and otherwise. The second is occupied almost entirely with the first thirteen sections of my Articles of Enquiry, and the third part with the remaining two sections.

## FIRST PART.—GENERAL REVIEW OF WORK.

A Bishop's first Visitation cannot fail to be an occasion of very great solicitude in any Diocese, at any time and under any conditions. That such is the case on the present occasion must be clear to you all. For in addition to the more ordinary duties of official supervision and administration of a large and important Indian Diocese, there are several delicate and difficult problems fast ripening for solution, with which the Church is directly or indirectly concerned. That politically the Government of India has to face such problems is obvious to all who have any knowledge whatever of Indian affairs; and in the region of politics the Church has an interest, if not a responsibility. It is no less evident that with the advance of education and the gradual breaking down of racial barriers, there are social problems of immense importance to be dealt with; with these the Church is more directly

A. INTRO-  
DUCTION.

I. INDIAN  
PROBLEMS.

1. Political.

2. Social.

3. Religious. concerned. Last, but not least, we are keenly alive to the fact that the religious life of this great country is being stirred to its very depths, and that we have here one of the strongest causes which lie at the root of that spirit of profound unrest which sways the life of India to-day. In this matter the interest of the Church is paramount. In fact, we are face to face with a threefold crisis of an importance to the future development and destiny of India which it is impossible to exaggerate; upon all of them, more or less, the Church's life and influence have a decided bearing, and yet it is not my intention to deal with any of these great questions to-day—except quite incidentally. I have, however, alluded to them in order to remind myself and you of their existence, and of the obligation which rests upon us all to have them under our thoughtful consideration and to remember them in our prayers.

## II. THE CHURCH'S PROBLEMS.

It has seemed to me then that my first and most obvious duty on this occasion is to enquire into the condition and discover the needs of my own department of work. Let us together do what we can to put our own house in order; for that, after all, is the real business of a Bishop's official Visitation, and, to tell the truth, it presents sufficiently important problems of its own.

### 1. In Eng- land and elsewhere.

It is scarcely necessary for me to remind you that since I took over the charge of this Diocese an acute crisis has arisen in the history of the Church of England, such as has no parallel within the recollection of any of us here present, a crisis which, in my opinion, must be recognised and faced and dealt with wherever that Church hopes to exercise any permanent influence over the destinies of those nations which are subject to our rule—yes, and even beyond that. I have much to say about this in the second part of my Charge.

### 2. In India.

There is also the crisis, which is fast becoming acute, of the relation of our own branch of Christ's Church to the aspirations and development of the national Christian life of India. This comes within the scope of one of our Conference subjects, so that we need not trouble with it now.

A general review of our Diocesan work recalls saddest memories which cannot lightly be passed over. It is exactly three years to-day since I landed in Bombay and took over the charge of this great and important Diocese. I came in the company of one who had been by my side, cheering and helping and comforting me, throughout almost the whole of my ministerial life. I feel it due to her as a fellow-worker in the Church of Christ to bear my testimony to the value of her unfailing sympathy, her wise counsels and gentle, loving influence wherever we have been. So sensible am I of the impoverishment of my life without these, that I doubt whether, had I foreseen their withdrawal, I should have dared to undertake this great work in India single handed.

But God leads us by ways of His own, the wisdom of which we cannot doubt. It had from the first been my prayer that whatever of difficulty or of discipline lay before me here, Love might be its master-key: when, therefore, the terrible shadow of this irreparable loss fell so soon across my path, I tried to find the answer to that prayer, and I live in the hope and belief that I found it. I think first of the sense of the sanctification of my work derived from the fact that during the most difficult six months of its inauguration, I had with me the same loving presence which had never failed me elsewhere. I think next of the wealth of loving sympathy which did once more set my feet upon the rock of God's Love and established me in the work to which I had put my hand. Whatever may lie before me in the future, I do not think it at all likely that I shall ever forget the sympathy which came to me here, when I was in such sore need of it, or miss the Divine significance which underlay it.

I cannot but remind you in this connection that the sympathy of the Diocese was called forth in September, 1905, towards my immediate predecessor by the like heavy sorrow as had befallen myself. It is a satisfaction to me to remember that on the only occasion when I saw Mrs. Macarthur, she commended to my care a Missionary Union Scheme which she had hoped to initiate among the ladies of the

B. REVIEW.

I. IN MEMORIAM.

1. Lucy Ann Pym.

2. Emma Macarthur.

Diocese: this Missionary Union is now firmly established and is doing excellent work as part of our Diocesan Society. Even so, when God calls His workers to Himself, "their works do follow them" and their fruits are gathered in.

3. Goldwyer  
Lewis. Another name—a household word in this Diocese—is now among the names of those who rest in the Lord; I mean that of Archdeacon Goldwyer Lewis. Here again we have good reason to believe that the words of wise and godly counsel which fell from his eloquent lips are still cherished and remembered by those who heard them.

4. Edwin  
Smart. I find on looking back at the Visitation Charges of my predecessors that it has been usual to refer to the changes which have taken place in the Clerical Staff of the Diocese. During the three years in which I have been in office we have lost only one through death. Edwin Smart, a priest, and Associate of the Community of S. John the Evangelist, was laid to rest on 11th November, 1904. For five years he had been working in the Panch Howds Mission, and many, especially among the young, will long have a loving remembrance of his bright and sunny disposition and of his sterling influence for good.

## II. THE CLERICAL STAFF.

1. Ven.  
Archdeacon  
Scott.

Of other changes which have taken place in our staff there is not very much to say. Several have left us, I fear for good, although technically it is still open to at least some of them to return. Three names occur to me at once as deserving special mention. One is that of Archdeacon Scott. It will, I know, be many a long day before his warm sympathy, his knowledge of affairs and cheery, kindly presence are forgotten. It fell to his lot on several occasions to have charge of the administration of the Diocese in the Bishop's absence, and I have heard him gratefully recall the fact that never once did he experience anything but the kindest and most cordial relations between himself and the Clergy.

I think next of one who spent the greater part of his life out here as a devoted worker in the S. P. G. Mission. I mean, of course, Canon Ledgard. Canon Ledgard was

nearly forty-three years in Bombay working among the 2. Rev. Mohammedans. He was the pioneer of education in their Canon Community and established day-schools in various parts of Ledgard. Byculla at a time when Mohammedan education was in a very backward state. Canon Ledgard was an accomplished Urdu scholar. He translated the Apocrypha into that language and was frequently consulted by different translation committees. He also had a considerable acquaintance with Persian and Arabic. For fifteen years Canon Ledgard was Secretary of the Bombay S. P. G. Committee—a post which he filled with great ability.

The other name prominently in your minds is that of 3. Rev. Canon Hill. You know even better than I do how deservedly Canon Hill that name is honoured on account of the work Canon Hill did as Senior Presidency Chaplain and in connection with this Cathedral Church. Canon Hill was an old school-fellow of my own, and for this, if for no other reason, I am proud of the memories which his name recalls: but there are other reasons. For earnestness of purpose, for devotion to duty of a very high order, for the reverence and beauty of our Cathedral services, and above all for the consistency of his life, the Diocese as a whole owes Canon Hill a very real debt of gratitude; and it is a great pleasure to me, as Bishop, to give expression to that sense of indebtedness to-day.

While dealing with the subject of our Clerical Staff, there III. CHANGES are one or two matters which I should like to make clear. OF STATION.

It is quite unavoidable, as you know very well, that 1. General. changes must be frequent, especially among Government chaplains. It is, however, my earnest desire that these unavoidable changes should disturb as small an area of work as possible. My policy of administration, as far as it is practicable to have any policy at all, is to leave men where they are for a sufficient length of time to enable them to take a real interest in their work and impress their own individuality upon their stations. Further, I should like it to be known that, owing to great uncertainty about furlough, however anxious I may be to meet the wishes of individual chaplains, it is im-

possible to pledge myself in any way beforehand as to where a man shall or shall not be stationed. In order to illustrate this I may mention that within the last few months two men have gone home suddenly on medical certificate; this has necessitated a complete reconsideration of men and stations.

## 2. Aden.

With regard to Aden I have endeavoured to arrive at some system which will work satisfactorily and not be open to the objectionable suspicion that Aden is regarded as a kind of penal settlement. I do not think it wise to send a probationer to Aden; but as soon as his time of probation is over and he may be fairly considered acclimatised to the tropics, then he may hold himself in readiness to fill the first Aden vacancy and to be stationed there for about two years. I am also strongly of opinion that, if it can possibly be avoided, no man should ever be left alone in charge of Aden, except for the short time necessary while a change at either the Crater or Steamer Point is being effected.

## IV. DIOCESAN WORK.

And now I turn to a brief review, in very general outline, of the work of the past three years.

### 1. Rural Deaneries.

The straggling nature of the Diocese impressed me from the outset with a sense of the difficulty of administration from any one centre, and it occurred to me that some organisation, roughly corresponding with that of Rural Deaneries at Home, might serve a useful purpose. The idea commended itself to the judgment of those with whom I took counsel. It was found that the Diocese could easily be divided into five Rural Deaneries, each with its own centre and organisation. This was done; and five of the clergy—representative men and of ripe experience—most kindly at once accepted my invitation to take charge of these different areas. This was early in 1904, and on looking back I am thankful to be able to record that the ruridecanal system has fully answered its purpose.

### 2. Diocesan Church Society.

In close connection with this system is the Diocesan Church Society which was also started in 1904. The Society was formed with the object of bringing into closer touch with each other the different and somewhat isolated sections of Church

work; of interesting the laity more directly in Church affairs; of providing and administering funds for a variety of Church purposes; and generally of developing a better Diocesan feeling. As the Society publishes its own Annual Report, in which its operations are set forth in some detail, I need not enter more fully into the subject now. I would merely say this, that the objects we had in view when the Society was set on foot have so far been fulfilled beyond my highest expectations. This result is entirely due, under God, to the loyal and generous way in which Clergy and Laity alike have responded to the call both as to financial help and personal service.

We have just started, as the outcome of this organisation, 3. Religious a two-fold scheme of Diocesan Religious Instruction, one for Instruction. European schools and one for Missionary schools; each has its own syllabus and its own Head Inspector, with a staff of Deputy Inspectors representing each of the Rural Deaneries where their help is required. From this effort we look for a more *uniform standard* of excellence in religious knowledge throughout the Diocese.

Another scheme, of which I hoped great things, has not 4. Theologi- been quite so fortunate; I refer to the formation of a Diocesan cal College. Theological College for the training of men, chiefly Indian men, for the ministry. It has transpired, however, that one consideration militates against such an institution on a *Diocesan* basis. Whereas the Local Committees of the different Missionary Societies were prepared to give me their confidence and co-operate with me, this was not the case with all the Home Committees. I fear it is not likely that this difficulty will be overcome. In the meantime the effort has not been fruitless. The three S. P. G. students who have been in training at Poona were ordained here in this Cathedral at the last Advent Ordination; one is now working in Bombay and the other two at Ahmednagar. The S. P. G. are taking over the College as it stands. So that something has been accomplished in the direction of training men for our own needs in the mission field. When the C. M. S. Divinity School is re-opened for the same purpose, we shall begin to feel that we

are adequately equipped with such machinery as is absolutely essential to the growth and development of a great Missionary Church.

I cannot close my reference to the subject of the Training College without most gratefully acknowledging our deep indebtedness to the Rev. L. M. Haslope, who has acted as Honorary Principal for the last two years, and also to those of the Clergy who have taken part as Honorary Lecturers. The willingness with which they have helped me in this endeavour, at considerable sacrifice to themselves I am quite sure, has been of the greatest help and encouragement to me ; and it has proved beyond all question how ready Chaplains are to co-operate in Missionary work, if they have an opportunity of doing so.

5. Rescue  
and Preventive  
work.

(a) European  
and Eurasian.

Another very important, indeed necessary, movement has been inaugurated in this Diocese. I refer to the rescue and preventive work for European and Eurasian girls and women on the one hand and for Indians on the other. The first of these was begun through an invitation, addressed to me by the Bishop of Madras, that we should make use of the Bangalore House of Mercy which is under the management of the Sisterhood of Wantage. An excellent Committee of Ladies has this work in hand, and it has already borne some fruit. An important development of it is even now under consideration, and I am hopeful that there will be an expansion of this work in the near future.

(b) Indian.

The Indian branch is not in so forward a condition ; it is, however, being seriously attacked by the S. P. G., who hope to organise a Rescue Home in one of the Ahmednagar Districts under the direct charge of a lady specially trained and sent out by the W. W. A. Committee in Delahay Street, and under the general supervision of Deaconess Frances Chamberlain, of S. Monica's, Ahmednagar. The preventive part of this work is, at least for the present, provided for by the kindness of Miss Harris who has placed at the disposal of our Church Missionary Societies, the excellent Z. B. M. M. Widows' Home at Manmad, under the general management of the C. M. S. I was moved to take action in this matter by the terrible

evidence of its need which was constantly being brought to my notice, and by the fact that there was no Church organisation whatever, at all events in this part of India, for direct penitentiary and preventive work of this kind.

Last, but not least, in this brief general review of Church movements in the Diocese during the last three years is that of the Cathedral Improvement Scheme. It was perfectly clear to me, very soon after my arrival in the Diocese, that the project for a new Cathedral which had been initiated before my coming had in it none of the elements which could justify my prosecution of it. Had my predecessor remained longer in charge of the Diocese, it is possible that he might have carried it through, though I believe that the one meeting over which he presided with this end in view was by no means encouraging. Be this as it may, it was quite clear to me that there was no such desire throughout the Diocese for a new Cathedral as would have justified me in setting other urgent claims on one side and commencing a difficult campaign which must have exhausted our strength and resources for a considerable term of years. Not only was there no enthusiasm for a new Cathedral discoverable, but it was clear that there was a good deal of latent opposition both in India and at Home on the part of those who set high store by the historical and personal associations of the present building. On the other hand, there was no reason why an effort should not be made to render our present Cathedral somewhat worthier of its position. As a building it is not by any means wanting in dignity, and the architecture of the Chancel is really beautiful. We are all proud of its musical services which are second to none in India, and indeed compare very favourably with the Cathedral services in England. But the organ requires the immediate expenditure of a large sum of money to put it in order and make it really efficient; and much of the furniture and fittings of the church leave a great deal to be desired. Hence the present Cathedral Improvement Scheme, involving a total expenditure of some Rs. 52,000. I need not dwell upon the history and details of the movement, which have been already published; I would merely ask you to give the Com-

6. Cathedral Improvement Scheme.

mittee all the help in your power, remembering the generous help to all Diocesan objects which is constantly going out from this church; the congregation which worships here showing thereby that it fully recognises its obligations as the centre of the Church life of the Diocese. The opportunity now presents itself to the Diocese of doing its duty by the Cathedral.

In this general review of our work during the past three years you have the main lines upon which I hope to see our Church organisation develop. I have no wish to multiply new agencies, but to concentrate as far as possible upon the few which seem to be of vital importance and fairly practicable.

7. Schemes  
in Contem-  
plation.

(a) Sunday  
Schools.

(b) Openings  
in life for  
Indian  
Church boys  
and girls.

I know of only two other matters of this kind to which I may before long ask you to direct your attention: the one is our Sunday Schools. The other is the organisation of some system, by careful registration or otherwise, whereby the supply of, and demand for, really reliable Indian servants and work-people of all kinds may be met from our great Mission Centres. I need say nothing more about this now, as I hope it will be dealt with more fully under one of the subjects in our Conference. It is to my mind one of the more pressing Missionary problems with which we have to deal.

V. EPISCO-  
PAL WORK.

It remains for me to speak in this part of my Charge of my own more personal work as Bishop during the past three years.

1. Visits to  
Stations and  
Out-stations.

I am happy to be able to report that I have paid official visits to all the stations in the Diocese, including Perim and Aden; I think I have also visited, with perhaps one or two exceptions, all the out-stations.

(a) The  
Clergy.

The result is that I have been very favourably impressed with all that I have seen, and I am satisfied that the Clerical Staff of this Diocese, as a whole, is fully alive to its responsibilities and is discharging them conscientiously. May I here, in the name of the Diocese, as well as in my own, express our deep sense of gratitude to the two Communities of Sisters and to the Deaconess and staff at St. Monica's,

(b) Sister-  
hoods and  
St. Monica's.

Ahmednagar, who bear with us so large a share of the burden of our work?

I have also had the privilege of meeting many of the <sup>(c)</sup> The Laity who, at no small sacrifice to themselves, are giving Laity. what help they can to the work of Christ's Church. Thank God we no longer live in days when it is supposed that the sole responsibility of bearing the burden rests upon the shoulders of the Clergy. Without the sympathy and active co-operation of the Laity the Church can win no conquests, nor push her way into the enemy's country—nor, indeed, even hold her own. I wish to make full and grateful acknowledgment to all voluntary Lay-workers for their valuable services.

I have also a personal acknowledgment to make. I could <sup>(d)</sup> Personal not have a more fitting opportunity than this of expressing thanks. my sincere thanks to all those who, throughout the length and breadth of this Diocese, have extended to me the warmest hospitality when I have been on official tours. I cannot recall a single instance where the sense of officialism has not been completely lost sight of in a sense of friendship—and such friendship as I value very highly.

I have held seven Ordinations, at which seven Deacons <sup>2. Ordina-</sup> and six Priests have been ordained. Of these, five Deacons <sup>tions.</sup> and three Priests were S. P. G. Ordinands; two Priests represent the C. M. S.; one Deacon and one Priest (the same man) the S. S. J. E.; and one Deacon the Harbour Mission.

I have held eighty-one Confirmations, at which eight <sup>3. Confir-</sup> hundred and five males and eight hundred and sixty-seven <sup>mations.</sup> females were confirmed, making a total of sixteen hundred and seventy-two.

I have consecrated three new churches, all belonging to <sup>4. Consecra-</sup> S. P. G.; and three cemeteries—one at Dhulia belonging to <sup>tions.</sup> the C. M. S.; one at Dharwar belonging to the S. P. G.; and one at Perim.

In comparing these results with those of the previous three years, it is only under "Confirmations" that any material difference appears. Fifty-six more males and a hundred and eighty-two more females (a total of two hundred and thirty-

eight) were confirmed, the result of some twenty-seven additional Confirmations.

#### VI. LOAN OF CHURCHES.

I have had experience more than once of the difficulties of the much-vexed question of the Loan of Churches. It does not appear to be generally known that the question is not one of mere good nature and charitable disposition. A Bishop is legally bound by the Consecration Deed of a Church to a definite Trust, and this ties his hands with regard to the use of that Church. If he violates his Trust he is actionable at law. It is only, therefore, in cases of proved necessity that he is justified in straining the legal point and lending the Church.

#### VII. PAN-ANGLICAN CONFERENCE.

##### 1. Subjects.

##### 2. Thank-offering.

Lastly, the subject of the Pan-Anglican Missionary Conference to be held in London in 1908 has been fully set forth in the "Diocesan Record" by the Honorary Secretary, the Rev. Canon Rivington. Through the deliberations of the Ruridecanal Chapters we have forwarded to the Secretaries at Westminster the mind of the Diocese with regard to the subjects for discussion. I have myself set before you suggestions as to collecting our contribution to the great Thank-offering to be made at the Corporate Communion in S. Paul's Cathedral. I hope that every Church and Mission Church in the Diocese will contribute something; some will, no doubt, be able to give more than one Offertory; if you will keep the subject in mind and do what you can, I feel sure that we shall have no need to be ashamed of what is finally offered in the name of the Diocese of Bombay. The responsibility of giving our Offertory to-day to this object is entirely mine. Our own Corporate Communion this morning seemed to me exactly the occasion for taking a wide out-look on the Church's blessings and for acknowledging them.

## SECOND PART.—ARTICLES OF ENQUIRY.

(Sections I.-XIII.; Articles 1-106; and Introduction to Sections XIV. and XV.)

The second part of this Charge deals almost exclusively with the first thirteen sections of my Articles of Enquiry. At the outset I desire to acknowledge very gratefully the promptness, the openness and courtesy which, almost without exception, has marked those answers; and this, in spite of the fact that many questions which I felt bound to ask, could not have been otherwise than distasteful to some of you.

I propose to take the different sections of the Articles of Enquiry in their order (though the Articles themselves are not necessarily taken in order) and to refer only to such matters in them as call for comment.

First of all, I would remind you that I addressed questions A. AR- of a general nature to Church Trustees, Church-wardens and TICLES TO Church Committees, as well as to the Clergy, asking for in- CHURCH formation about the condition of Church property and the TRUSTEES. conduct of Church Services. In this way the Official Laity have had an opportunity of expressing any dissatisfaction they may have felt in either of these directions. In no single case has any dissatisfaction found expression. In a few cases some matters are mentioned which require attention, but they are for the most part such as the Church Trustees and Clergy should themselves put right. I have made a note of them and hope to hear before very long that all defects have been remedied.

And now we turn to the Articles of Enquiry addressed B. AR- directly to the Clergy. I am bound to say that the minute TICLES TO THE and searching character of the Articles has been amply vin- CLERGY. dicated by the information, or lack of information, which has resulted from it.

*Section I.*

Article 4,  
Consecration  
of Churches;  
Deeds, etc.

We will take first the Consecration of Churches. In more than one instance there is no evidence to show whether a Church has been consecrated, or merely licensed and dedicated. This distinction is a very material one; it does not, as is sometimes supposed, affect the Bishop's Jurisdiction in any way; this is sufficiently safe-guarded in both cases; but it does affect the nature of the property, since a Consecrated Church is, by the Deed of Consecration, handed over to the Ecclesiastical Authorities as property inalienable from the religious purpose for which it is given. This is not so with a building which, even if dedicated, is only licensed for Divine Worship and the administration of the Sacraments: such a building is not inalienable from these objects, and the licence may be withdrawn at any time. The preservation of Consecration Deeds becomes, therefore, a matter of first importance. I regret to say that in the great majority of cases the original deeds have apparently been lost. Many of the Clergy seem to have been under the impression that the Consecration Deed of their church was in the keeping of the Diocesan Registrar; but upon inquiry I find that such is not the case. No doubt this state of things has come about through the frequent changes which take place in our Clerical Staff; and in view of this fact I have asked Government to supply the Registrar of the Diocese with a proper safe in which these and other similar documents may be kept. Government have approved of this suggestion and the Registrar has kindly consented to accept the responsibility involved. You will, therefore, soon receive an intimation that these facilities are at your command for the safe custody of such legal documents as you may possess.

Article 8.  
Licensed  
Laymen.

A word about the Licensing of Lay-readers and Catechists. It is very advisable on every ground that Laymen who are kind enough, or whose business it is to conduct Divine Service in Church, should be furnished with my authority for doing so in the form of one or other of the three licences drawn up for that purpose. The necessary information on the subject will be found in the "Diocesan Calendar" on page 106. There is no fee nor any publication

of names. This is a simple matter of Church order, and I have to ask you to make sure that Laymen deputed to take service are licensed by me to do so. The only condition that I require is that the names of those submitted for my approval may be the names of Communicants. If any objection is offered on their part to the procedure required, be so good as to let me know: I have hitherto always found that such objections are due to some misapprehension, which a few words of explanation have cleared away.

The licensing of buildings other than Churches for the administration of the Sacraments I dealt with by special circular some time ago. Those of the clergy who were then absent from India will kindly take note of this and apply to me for a licence if they require one.

Article 5.  
Licensed  
Buildings.

The returns as to Registers and Communion Plate are fairly satisfactory; but many churches have no proper safe where they can be kept. Registers are valuable legal documents and should be made as secure as possible from fire and damp and white ant, as well as from officious or felonious handling. I have asked Government to supply safes to Churches for this purpose, but have not received a favourable reply. Perhaps you can do this for yourselves. But even then I would advise you to lodge your Deeds of Consecration and other important legal documents with the Registrar of the Diocese. You should have a list of these and of your registers—with the periods they represent. Perhaps at your convenience you will kindly furnish me with a copy.

Section II.  
Articles 10-15. Registers and Communion Plate.

It would also in many cases be a very interesting and valuable record to have a list of mural tablets with their inscriptions. In the case of two or three of our older Churches this has already been done.

Articles 16-18. Mural Tablets.

A proper "Terrier" or inventory of all Church property under your charge is most desirable; for lack of it I have known valuable Church property lost sight of and the title to it made good only by costly litigation. Please attend to this without loss of time. I have myself, with the help of the

Section III.  
Articles 19-20. Church "Terrier".

Registrar, drawn up as complete a list of all Diocesan Church property as possible. But much documentary evidence was found to be missing.

*Supplementary Articles.* I find, too, that the Insurance of Churches and schools is in by no means a satisfactory condition. Quite recently this Cathedral had an extremely narrow escape from being burnt; as a matter of fact it is well insured; I mention the danger it was in, because it is sometimes thought there is little or no risk of fire in the tropics. Bombay, however, has a very different tale to tell.

*1. Insurance.* One other matter in this same department of subjects. It is required canonically, and I therefore require it, that a clear, well-printed copy of the Table of Kindred and Affinity should be on view somewhere in or about the Church. Where necessary, it should be printed in the Vernacular. These are not days in which we can afford to neglect *any* precaution with regard to the question of marriage.

*2. Table of Affinity.* “Cemeteries” is the next subject in our Articles. On the whole the Cemeteries are well cared for; but here and there the following points require some attention: a plan of each Cemetery, showing the position of the grave with names, etc., should be scrupulously kept. Special watch should be maintained over the walls or fences and gates of some of our Indian enclosures; in many cases they need constant repair; these Cemeteries in particular should in every way bear witness to the tender and sacred regard which Christians have for their dead. In other Cemeteries—especially in disused Cemeteries—unendowed and dilapidated tombs should by some means be put to rights. I know that this all means money. But some Churches have a fair balance, part of which might well be devoted to this purpose. Where this is not the case, if you will let me know, I will do what I can to help you to find the necessary funds. It may be of interest to mention that, as far as I can discover, the earliest record of any Christian burial in the Diocese is at Surat; date, 1680; name, Captain Alexander Forbes, Bengal Army, aged thirty-two years.

*Section IV.*  
*Articles 21-28. Cemeteries.*

The answers about Church Servants give the following figures :—

Section V.  
Articles 29,  
30. Church  
Servants.

|                                         | Total. | Christian. | Non-Christian. |
|-----------------------------------------|--------|------------|----------------|
| Chaplains' Churches and Cemeteries . .  | 95     | 24         | 71             |
| Missionaries' Churches and Cemeteries . | 34     | 25         | 9              |
| Total                                   | 129    | 49         | 80             |

The question arising out of these figures is this, *viz.*, Is it not possible to get rid of the anomaly of having eighty Hindus in attendance in some capacity or another about our Churches and Cemeteries? The figures would, no doubt, be much larger, if we added the number of Hindu *malis* in charge of Christian Government Cemeteries, with the coolies working under them.

In our Conference presently we are to deal with many of the Articles which come under the general section about Day Schools, so that we shall have another opportunity of speaking about them. I am pleased to find that most, if not all, of the Clergy take part in the religious instruction; none of your work will give you richer or happier results.

Section VI.  
Schools.  
Articles 31-43. Day  
Schools.  
Article 35.  
Religious  
Instruction.

It is disappointing to find that so small a proportion of scholars who matriculate pass on to an University course. This is due, I suppose, to stress of circumstances which make early bread-winning an urgent necessity. I should like here to call to your remembrance the suggestions which I laid before you some time ago for bringing the subject of *vocation* before our scholars, with a view to finding out whether any of them feel a calling in the direction of the Christian Ministry. Very little so far has come of the suggestion; but I still urge it upon you as well worthy of consideration. At Home this course is being pursued with some success and lists of young postulants, such as I wish to be furnished with here, have supplied the Church with many earnest and faithful Clergy.

Articles 36-39.  
(a) Matriculation.

(b) Vocation.

I do not think that the problem of ways and means should defy solution, if only the right material presents itself; but the sympathetic co-operation of those of you who are in touch with our High Schools is indispensable.

*Article 41.* It is satisfactory to learn that increasing efforts are being  
*Ex-Scholars.* made to keep in touch with the boys and girls who have left school: the value of this effort, at whatever sacrifice, it would be difficult to exaggerate.

*Articles 44-51.* The Sunday School returns indicate an opening for much  
*Sunday Schools.* greater enterprise with reference to both scholars and teachers; I have already intimated that we will take this matter seriously in hand before very long, so I will not detain you with it now.

*Section VIII.* The Diocese appears to be well furnished with Guilds and  
*Articles 54, 55.* Unions of various kinds. I rejoice that there are so many  
*Guilds, etc.* organisations for holding together and teaching our young Communicants, to say nothing of those with Missionary and Spiritual aims.

*Section IX.* With regard to Congregations and Communicants, will  
*Articles 56-59.* you allow me to say that for the very reason that changes  
*Lists and Transfers.* are so frequent (and I quite appreciate this difficulty), careful lists, at least of Communicants, with their addresses, should be kept? And, further, it is, I submit, one of the first duties of the Clergy, when Communicants or regular members of their Congregations leave, to put them at once in touch with the Clergy of the district or station to which they have moved. If this were systematically done a very serious leakage in our Church membership, and not seldom a grave peril to individual souls, would be averted. I am surprised that more of you do not use the "transfer" forms supplied at small cost by the S.P.C.K. Depot.

*Section X.* I shall be glad to take counsel with those of you who have  
*Articles 62-64.* charge of gaols, with a view to establishing some fund or devising some means whereby discharged prisoners, especially young prisoners, may be given a reasonable opportunity of making a fresh start in life.

We now come to two special sections—one Military and *Section XI.*  
 the other Missionary. We take the Military section first. *Special*  
 Taking all the Military stations in the Diocese, it is distress- *Military.*  
 ing to find how very very few of the Men are Communi- *Articles 65-*  
 cants. The number of Communicant Officers is small, well *67. Com-*  
 under 100; of Non-commissioned Officers it is still smaller, *municants.*  
 under 25; while of the rank and file not more than 35 are  
 Communicants. I am, of course, only speaking of members  
 of our own Church. It is difficult to believe that this gives  
 at all a true impression of the actual condition of the Men's  
 spiritual life. From what I can gather it is largely due to the  
 conditions under which Men must make their Communions,  
 if they are to be made at all. Without entering into the  
 merits or demerits of the very difficult question of compulsory  
 Church Parade, I am inclined to think that existing regula-  
 tions might well be modified with respect to attendance at  
 the Holy Communion. Perhaps Chaplains would kindly fur-  
 nish me with their views on this subject. I would then take  
 counsel with other Indian Bishops and the Military Author-  
 ities, and see if any modification of existing arrangements  
 were practicable.

I am glad to say that fresh life is being infused into *Article 69.*  
 the Guild of the Holy Standard, and I hope it will not be *Army*  
 long before the same can be said of the Guild of S. *Guilds.*  
 Helena.

Of the marked improvement which has taken place with *Article 78.*  
 regard to temperance in the Army, Chaplains give unanimous *Temperance.*  
 testimony; for this we have in very large measure to thank  
 the Royal Army Temperance Association.

The evidence with regard to any decrease in the sin of *Articles 70-*  
 impurity is not quite so unanimous. Such evidence, how- *74. C.D.*  
 ever, as is obtainable from certain wards in the military *Acts and*  
 hospitals, would apparently support the view that this evil is *Purity.*  
 being successfully combated. Vice, however, is still suffi-  
 ciently common to cause us deep shame as a Christian people.  
 It has been a source of great surprise to me to find how dia-  
 metrically opposed to each other are the views of Chaplains  
 on the question of State control under the much-debated C.

D. Acts. I feel bound to express my own views on this difficult subject for whatever they may be worth, inasmuch as I believe that there is still much unauthorised regulation of vice. Considered from a purely medical, social and even national point of view, it is arguable, of course, that every means must be used to fight the physical effects of sin and eradicate poison from the blood, at least for the protection of the innocent. Personally I am not convinced that the means advocated will effect their object; but that is another matter. It seems to me, then, that we cannot fall foul of doctors, officers and others who, taking a purely sanitary view of the subject, are emphatic in recommending State regulation of vice and precautionary measures. But from a Christian and ethical point of view, it appears to me inconceivable that we can approve of these. In the first place it involves the recognition of a highly systematised degradation of women for the sole purpose of sensual indulgence; in the second place it inevitably involves a blunting of the fine edge of conscience in our Men, especially our Young Men, on a subject over which conscience ought to be supreme; and thirdly it obscures the essential character of sin, and the law that sin brings with it its own punishment. It is true of the nation as it is of the individual that, even if the physical effects of sin can be avoided, the sin will most certainly avenge itself in other ways. There is no escape. *Our* business, Reverend Brethren, is to make it clear that no remedial physical ingenuity can touch the root of the matter, and that no quarter—no, nor any semblance of quarter—is to be given to the sin, let the fruits of it be as bitter as they may. I hail with gratitude and satisfaction the recent letter issued by the Commander-in-Chief, for the simple reason that, for the first time, as far as I know, this highly penal aspect of the offence is given prominence by the Military Authorities and the right kind of discipline applied. It is for us to do *our* duty. This evil, like every other form of sin, can be effectually dealt with in the last resort only beneath the shadow of the Cross; to this end the Love of Christ is a greater power than any other; by patient persistence and prayer, by compassionate sympathy with the sinner, while re-

fusing to make terms with the effects of sin, we must be true to our Commission ; it is the only way.

To help us with this work Colonel Bourne has come out to India on a three-years' mission, in connection with the Army White Cross Association. He proposes to visit this Diocese for an organised campaign next October or November ; we have already guaranteed our share of the expenses ; let us be equally ready to work with him heart and soul, when he comes among us, for the removal of this sore reproach from our Imperial life, and for the saving of the souls of our brother men.

The evidence forthcoming as to the increase or decrease of gambling amongst Officers and Men is so ambiguous that I can base no remarks upon it on this occasion. I must rest satisfied with the resolution we arrived at when we met to discuss the matter some time ago, *viz.*, that whatever a Clergyman's individual opinion might be as to the legitimacy of playing or betting for small stakes, in the present condition of public opinion on this subject, it was clearly his duty to refrain from doing so. For my own part, and on principles perfectly clear to myself, I do not admit the legitimacy of the practice under any conditions whatever ; but I do not wish to press my own view upon you ; I am content that we agree that in view of the present need we lend no countenance by our example to a practice which is still answerable for untold misery and degradation in our social life.

Turning now for a few minutes to the special *Missionary* Section I see that the discussion presently in our Conference of several *Missionary* subjects absolves me from the necessity of dealing now at any length with the different problems, some of them fascinating problems, which *Missionary* work in India presents. We are to consider the movement for the nationalising of the Indian Church ; we are to consider the co-operation which is possible on the part of Chaplains with *Missionary* work ; we are to consider the policy of setting *Missionaries* free for evangelistic work, by transferring the purely pastoral work from *Missionary* to Diocesan control ;

Article 75.  
Army White  
Cross As-  
sociation.

Articles 80-  
82. Gamb-  
ling.

Section XII.  
*Special*  
*Missionary*.

1. Confer-  
ence Sub-  
jects.

we are to consider the Church's educational obligations, first as a whole, and then with more particular reference to our Indian schools. This is a very wide and a very pressing range of subjects; it is not for me to prejudice our discussion of them by giving any opinion on them now. There are, however, one or two subjects of a more general nature which I cannot refrain from touching upon.

2. Indirect  
Influence of  
Christianity.

I suppose that there is no one who takes an intelligent interest in the religious life of India who is not impressed by the important part which is being played by the *indirect* influences of Christianity. The Government of India is committed to a policy of religious neutrality; I for one would not wish it otherwise. But I would have those who are disposed to chafe at this limitation to remember that the principles which underlie British rule all the world over are Christian principles, and that they are surely preparing the way for the fulness of Christian truth by and by. Nor is it only Government as an impersonal force that is doing this, it is even more the living example, the devoted service, the faithful, unselfish work of individual servants of the Crown, penetrating the remotest corners of this mysterious land. Wherever they go over wide areas for purposes of administration, they carry with them an atmosphere of integrity and justice and righteousness which is most surely making itself felt on all hands. I submit that we owe them *much*, though I fear that we sometimes forget it. Nothing has struck me more during my three years' work in India than the force of this indirect Christian influence. It is seen in many ways; the very spirit of unrest of which I have already spoken is a sign of it. The steady and progressive effect of education upon the system of caste, upon the position of women, upon the religious thought of more enlightened Hinduism, are all signs of it. What do you say to a night school which I saw not long since in Poona City under Hindu management where Moham-medans and Hindus of different castes meet together night after night to be taught? What do you say of a Hindu Widows' Home under Hindu management a few miles out of Poona which I have also seen, the object of which is to fit

these poor girls for a self-respecting profession in life? What do you say to a society for the protection of children from moral ruin, Christian and Brahmin and Parsi sitting side by side in Committee and working in perfect harmony? What do you say to all this? Surely you say that we have much to encourage us; that the way is being prepared for the Gospel of Peace.

But, Reverend Brethren, we, to whom the *direct* commis-<sup>3. Christian</sup>sion has been given, need to look to our own methods; we <sup>Responsi-</sup>need more enthusiasm, more of the fire of the Holy Spirit; we need to spend far more money upon our Christian schools to make them really efficient: above all we need to present a more united front to the forces arrayed against us.

How is it possible to impress heathen nations with the <sup>4. Christian</sup>Oneness of the Spirit of Christ, when we advance in sects <sup>Unity.</sup>and parties, which, to say the least of it, have no cohesion even if they do not openly and flagrantly oppose each other?

What we *can* do to mitigate this evil is to close the ranks <sup>5. Church</sup>of our own Church. The day is fast coming, if it has not <sup>Unity.</sup>already come, when Missionary work must be done in the name of the Church and not of Missionary Societies. I do not say that Missionary Societies must cease to exist; that is neither practicable nor desirable; but there must be a far closer alliance between them, upon a definite Church basis, more mutual counsel, more clearly defined ground of common action. We are already feeling our way to this end. The United Board of Missions at home is familiarising us with the idea; and I hope the same may be said in our own Diocese of the Annual Meeting under my presidency, of the official Heads of all our Church Missions.

I will only add on this subject my deep conviction that <sup>6. Oppor-</sup>an immense and unique opportunity of bringing India to <sup>tunity</sup>Christ lies before us within the next five and twenty years, <sup>unique.</sup>and that if we miss it through indolence or faint-heartedness or divided counsels amongst ourselves, the probability is that it will never return.

C. INTRO-  
DUCTION  
TO SEC-  
TIONS XIV.  
and XV.

The remaining portion of my Charge has a bearing upon these great issues, of which I last spoke, which it is, I believe, impossible to exaggerate. Part Third deals with the Services, Ritual and Ornaments of our Church (Sections XIV. and XV. of my Articles of Enquiry). I cannot do better than close Part Second with some introductory reflections on what is to follow.

I. VOCATION  
OF CHURCH  
OF ENGLAND.

In the light of modern history it would appear not impossible that in the Providence of God the peculiar genius of the Church of England is specially chosen as His instrument for making His purposes of grace known to the world. Its realisation of God's revealed Word as the rock on which His Church must stand; its true Catholicity; its open mind with regard to all great intellectual and social problems of the day; its breadth of view and sympathy with all that is of Divine origin in *every* system; the wide diffusion of its language; its breadth of Empire; its adaptability to the requirements of a new age; its fearless enunciation of the freedom of access between the individual soul and God; and along with this, its discernment of the indispensableness of a divinely appointed Church for the safe-guarding of Truth and the Ministry of grace; it is by virtue of characteristics such as these, if only we are faithful to them, that we can lay hold of our great inheritance.

II. DIVISIONS  
IN CHURCH  
OF ENGLAND.

But "*a house divided against itself cannot stand,*" and it must be clear to the least observant among us that, as a Church, we have come to a parting of the ways, to a crisis which can no longer be ignored without irreparable loss to the work which God has given us to do. In what I have to say to you on this subject—and I intend to speak quite openly—it will be my earnest endeavour to avoid, as far as I possibly can, any hurting or provocative words: on the other hand I appeal to you in all earnestness to bring to bear upon the consideration of the issues which I shall lay before you all the forbearance, self-restraint and reasonableness you can command.

There is no useful end to be gained by tracing the causes III. ROYAL  
which, spread over a long term of years, led to the appoint- COMMISSION.  
ment of the Royal Commission on Ecclesiastical Discipline  
on the 23rd of April, 1904.

I suppose that no one present here this morning would 1. Cause.  
deny that the *main* cause was such serious divergence of  
teaching and practice from the recognised standards of the  
English Church as constituted a grave offence to many con-  
sciences and, whether defensible or not, was fast becoming a  
public scandal.

The terms of the Commission were as follows: "To in- 2. Object.  
*quire into the alleged prevalence of breaches or neglect of the law  
relating to the conduct of Divine service in the Church of England  
and to ornaments and fittings of Churches, and to consider the exist-  
ing powers and procedure applicable to such irregularities, and to  
make such recommendations as may be deemed requisite for dealing  
with the aforesaid matters*".

The Commission consisted of fourteen picked men repre- 3. Constitu-  
senting all Schools of thought in our Church; 118 sittings tion and  
were held, 164 witnesses were examined, and an absolutely Proceedings.  
*unanimous Report* was signed and presented.

This Report, itself a mass of evidence, and the course of 4. Report.  
the Enquiry are obtainable in the shape of six Blue-books;  
they will repay careful study. My own purpose this morning  
is to trouble you as little as possible with the Report; but  
the following short quotations were too pertinent to the  
matter in hand to be omitted:—

"Scarcely any evidence was offered of mere negligence in the 5. Evidence.  
conduct of Divine service; and we received all that was tendered.  
On the other hand the complaints heard by us did not exhaust the  
evidence offered with reference to alleged positive irregularities."  
. . . "We are satisfied that the great mass of the evidence which  
we have received is trustworthy." Referring to the nature of  
the evidence as tendered by persons out of sympathy with  
the services to which they gave evidence, the Commissioners  
report: "We are bound to say that it would have been practically  
impossible, apart from the evidence which rested upon such observa-  
tion, to ascertain the facts which we were appointed to investigate.

*We must also add that it does not follow that irregularities in the services of a Church should be passed over because no habitual worshippers complain. Not only have all the parishioners a right to complain who might possibly attend if those services were differently conducted, but also the nation has a right to expect that in the national Church the services shall be conducted according to law."*

6. Irregularities and breaches of law.

There is an elaborate analysis of the difference of significance which exists between the various breaches of the law, and a three-fold division of these is made; as the third of these divisions points unmistakably both to the class of offences which is most seriously regarded and to that section of our Church which is mainly, if not altogether, responsible for it, we should be shirking an obvious duty if we did not set this forth; we do so in the words of the Report: "*There are, again, other deviations from the legal standard which are significant of doctrine or teaching contrary or repugnant to the Articles or formularies of the Church of England, and which must, therefore, be seriously misleading to the faith and devotion of its members. These, in some instances at least, would not be defended by an appeal to the law of the Church of England; but warrant is claimed for them because they are alleged to be part of what is termed the heritage of the whole Catholic Church.*"

7. The more serious irregularities.

"*It is obvious that these irregularities are far more serious than the others. The only question that can properly arise as to them is not whether they can be sanctioned, but how they can most effectually be dealt with so as to be made to cease.*"

IV. THE REPORT AS IT CONCERNS THIS DIOCESE.

And now, having so far cleared the ground with regard to the Report of this Commission, we proceed to deal with the question as it concerns our own Diocese; for that, of course, is our main business. But first it will be well to answer certain general objections which I conceive may be present to some of your minds.

1. Objections.  
(a) Origin of the Commission.

The first is this—"What, after all, is this Commission and its report to *us*? What has the Church to do with the machinery of Parliament? Is it not the most offensive Erastianism to thrust this Report before us for our guid-

ance?" We answer first, admitting for the moment your contention as to Erastianism, "The Commissioners' Report has nothing to do with us, *except this*—it sets before us certain well-established facts with which it was the Church's own business to deal; it emphasises the fact that neglect on the Church's part to do this has so stirred public opinion that the line of procedure to which you object has had to be resorted to. Clearly then the responsibility which rested on the Church *before* rests upon the Church *still*, and is in no way abrogated because Parliament has drawn attention to it. It is, therefore, beyond all possibility of doubt the Church's present business to give serious attention to the matter; and it is also clearly legitimate and reasonable to consider, along with all other available facts and evidence, the facts and evidence furnished by the report of the Commission."

But if the objection as to Erastianism is not valid—and I for one think it is not—then the Commission must be recognised as a part of the legitimate machinery of the State constitutionally competent to deal with affairs of the Church. Our second answer, therefore, is as follows: "Your objection to the interference of the State in Church matters, the Church being an established Church, is invalid; in urging this objection you are inconsistent, for, arguing on the same grounds, you should have refused to take the oath of allegiance to the King when you were ordained. When you did *that*, were you Erastian? If not, your oath of allegiance to the King pledges you to the recognition of the King's right, through Parliament, and through His Majesty's Courts if need be, to have a voice in the affairs of the Church, the Church being clearly an integral part of the Constitution and State." That is my second answer. And the Church herself bears me out in this view; for you will observe that on the Report being presented to the King through Parliament, His Majesty orders certain "letters of business" to be issued to Convocation. This has been done. Convocation has those "letters of business" before it and will proceed to deal with the questions which they contain

and report to the King through Parliament. I presume that you are not prepared to question the recognition by Convocation of this particular procedure and unless you are, your objection falls to the ground. Still, although the origin and procedure of the Commission is perfectly constitutional, I would rather rest my appeal to you on the inherent obligation which attaches to the Church to deal herself with her own anomalies and irregularities. At the same time there can be no doubt that in taking this line we owe much to, and our hands are greatly strengthened by, the Report of the Royal Commission.

(b) No Act  
of Uniform-  
ity for India.

But you have a second objection, and that is that Acts of Uniformity have no force in India. No, but your oaths of allegiance to the King and of canonical obedience to your Bishop have force in India; Canon Law has force in India; your subscription to the Thirty-nine Articles has force in India; so, too, has your Declaration of Assent with regard to the Book of Common Prayer, viz., "*that in public prayer and administration of the Sacraments you will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority*". Had these things no force in India the doctrine and discipline of the Church of England out here would be a complete misnomer: there would be no such things; we should stand for a system of undiluted Congregationalism. But these things *have* force in India; you and I are bound by them—I by my consecration vows, and you by your oaths to King and Bishop and by your solemn Declaration of Assent to Articles and Prayer-Book.

2. Appeal to  
the Clergy.

It is as your Bishop, however, that I appeal to you to-day to co-operate with me in this grave matter. At least I beg of you, if you do not agree with what I have to say, and do not mean to accept my direction—I beg of you not to adopt the miserable shift of justifying yourselves by the common casuistry of the disloyal; it has a convenient manner of disposing of the claim of Bishops: if the Bishop speaks as a "Father in God," using his personal influence and moral suasion to obtain compliance with the law, then his

word is set at nought, on the pretext that he is not speaking “*ex cathedrâ*”; if he speaks officially and uses his disciplinary powers, then he is said to be speaking not as a “Father in God,” but as a “Father in law”; he is abusing his position and exceeding his powers and prostituting his office in order to force upon a devoted and unwilling Clergy his own particular views. Rest assured that one of the first things a Bishop realises most solemnly is that he has to administer the law of the Church and not his own views, and the first postulate which he lays upon his Clergy is that they should believe this and act upon it. By virtue of my sacred office, therefore, by virtue of the authority committed to me over you, by virtue of the respect we bear each other, you and I, by virtue of the common love we profess to Christ and his Church, I appeal to you to accept with all loyalty and without reserve the directions I have to give you. The present position is this.

In conformity with the letters of business Convocation <sup>3. Present position.</sup> will shortly consider the subject of rubrics and of ecclesiastical Courts; with the latter it is impossible for me to deal; with regard to the former we cannot tell what alterations, additions or alternatives may be carried: the whole subject is surrounded with difficulty and danger. This at least is certain, that no alterations will be made which are inconsistent with the essential character and principles of our Church as a Reformed Church.

I submit that our duty in the meantime is for every man <sup>4. What is required of the Clergy.</sup> to come into line, as far as it is possible to do so, with the plain directions of the Prayer-Book, and, where these are not plain, with the decisions of the Courts or of judgments given with due regard to them. This is what I require of you to-day: I require it *not* of one side or section but of *all*; if there is to be a cutting down there must also be a dressing up. But it is imperative that certain truths should be borne in mind by every one concerned. Perhaps there is no department of life in which, with all of us, self-will is so prone to run riot as in the religious life, for the simple cause that such excellent reasons can be given by way of excuse: that

this is the case in these very matters which are troubling us, is clear enough.

5. Invalid  
Excuses.  
(a) Long  
use.

(b) Wish of  
Congre-  
gation.

(c) Devoted  
work.

(d) The  
Church  
Catholic.

A long and deliberate course of disregard of certain rubrics is no justification of continued neglect, not even if it has had the sanction of a powerful Church Party to which we think we must be loyal: Church comes before Party. It is no justification, either of a breach of the law or of neglect of perfectly clear rubrics that a particular Congregation or class of Congregations would have it so; that is Congregationalism, and the result of unsound Church teaching; we must buckle-to and put it right! It is no justification of disobedience that a man is such a very devoted and self-sacrificing worker; such a defence would not be tolerated for a single moment in the case of a soldier or a sailor or a man of business; no amount of devoted work would be held to excuse persistent breaches of the regulations, or a violation of the first principles of a particular House of Business. Again, it is no justification of the disregard of the distinctive forms of the Church of England to urge what is vaguely termed "Catholic usage" or the rule of the Church. This in many cases may mean mere mediævalism, at all events we have no guarantee of what it really *does* mean. We have bound ourselves to the formularies and law and Liturgy of a particular Branch of the Church Catholic and until they are altered by proper authority, we have no right whatever to set up some other standard for ourselves, however plausible that standard may seem to be. Surely this is common honesty as well as common sense!

6. Inaccurate  
distinction  
of Party  
offences.

When we come to consider what is frequently alleged, *viz.*, that the one party in the Church is responsible for neglect of the law and omissions in its observance, and the other party for breaches of the law and additions to its observance, I can only say that the distinction is entirely fictitious as far as this Diocese is concerned; both breaches and neglect of the law seem to be quite as common on one side as on the other; though I do not say that they are all of equally serious significance. To speak plainly, there is plenty of Non-conformity throughout every section, and

what we have to unite in doing, without mutual recrimination, is to set this straight and every man to come loyally into line.

### THIRD PART—ARTICLES OF ENQUIRY.

(Sections XIV. and XV. Articles 107-174.)

Before entering into the details of my directions I wish to refer to the plea made in some cases, *viz.*, that certain irregularities have been sanctioned by other Bishops. That may be so; I would, however, point out that since the time when such sanction was given the situation has become wholly changed. It is quite conceivable that the Bishops whose sanction is quoted would themselves, under existing conditions, have withdrawn it. Be that as it may, it seems clearly my duty to direct that such sanction has no longer any force, and that henceforth no irregularity which I have not myself sanctioned can be considered permissible.

A. SANC-  
TION OF  
FORMER  
BISHOPS.

In the detailed directions which I now purpose to give I follow *first* the plain sense of the rubrics of the Prayer-Book about which there is no question (the Prayer-Book being, of course, the Prayer-Book to which we are pledged, the Prayer-Book of 1552, last under revision in 1662); and *secondly* where rubrics are disputed, I follow the decisions of the Court of Arches, the Lincoln judgment and the Lambeth pronouncement; the directions which come under none of these heads, I give on my own responsibility, as Bishop speaking *ex cathedrâ*.

B. SER-  
VICES, OR-  
NAMENTS,  
ETC.,  
OTHER  
THAN  
THOSE OF  
HOLY  
COM-  
MUNION.  
I. GROUND  
OF DIREC-  
TIONS.

The directions themselves are of two kinds—commendatory and inhibitory, *i e.*, what I *recommend* and what I *require* or *direct*; the distinction will appear as we proceed.

II. DIREC-  
TIONS COM-  
MENDATORY  
AND INHIBI-  
TORY.

Of Ornaments and Services other than those connected with Holy Communion. And first as to *Ornaments*:—*Crosses*, if not placed on the Holy Table, but on a separate rede-table,

III. DIREC-  
TIONS.  
1. Orna-  
ments.

or elsewhere in a church, are not illegal; strictly subject to the condition specified they are sanctioned. *Crucifixes*, as part of a sculptured design or architectural decoration, are not illegal and may remain; *Crucifixes* standing alone over Holy Table or pulpit are of more doubtful legality; on this ground as well as on the ground of their being an unnecessary cause of offence to many persons, I would *recommend* their removal and the substitution of a plain cross.

The fourteen pictures known as the "*Stations of the Cross*" and the devotional service in front of them are of quite modern origin, introduced into the Roman Church as late as the seventeenth century. The pictures include twelve scriptural and two non-scriptural or traditional subjects; I *require* that these two traditional pictures, where they exist, be at once withdrawn; the others may remain, on the distinct understanding that the service known as the "*Stations of the Cross*"—a service both unauthorised and illegal—shall not take place.

2. *Faculties*. I draw your special attention to the regulations about *Faculties* which you will find on page 105 of this year's issue of the "*Diocesan Calendar*"; it is necessary that these be strictly adhered to, with this one exception, *viz.*, that the removal of the Ornaments, which I have now either recommended or required, shall be covered by such recommendation or requisition, and shall, if carried out forthwith, not be subject to the necessity of a "*faculty*".

3. *Services*. *Services*.—Some departures from the strict letter of the Prayer-Book have become so universal and are obviously so entirely innocent of all controversial significance, that they are allowed to stand: for example, the introduction of hymns; the collection of an offertory and the pronouncing of the Benediction at the close of Morning and Evening Prayer; addresses by the Bishop in the Confirmation service; Bishop Cotton's Missionary Prayer. To this same category belong such special services as appear in the "*Diocesan Calendar*," also children's services, men's services, intercessions for Missions, Harvest Festivals and prayers for Rogationtide.

I *require* in all Churches strict conformity with the rubrics as to *daily Morning and Evening Prayer*, at such times as you

think well; the observance of directions as to *Vigils* and *Fasts*; the recitation of the *Litany on Sundays*; the use of the *Athanasian Creed* on the days specified and the observance of the *Ember Seasons*. I sanction on week-days the shortened form of Morning and Evening Prayer, as authorised in the "Diocesan Calendar," if for any sufficient reason you deem the shortened form desirable.

I recommend at least a *monthly children's service* on Sunday with public catechising; the administration of *Holy Baptism* "*coram populo*" according to the rubric; also what strictness you can reasonably bring to bear as to the rule about *sponsors*.

May I also here plead for a brighter service of Morning Prayer on Sundays than is sometimes the case? I know that the absence of music at that service has come about through a desire to reserve the resources of the choir for the Holy Communion. It is to be regretted that one service should be magnified at the expense of another; unless your choral celebration is a really good, musical service, I doubt whether many of your congregation greatly value it; whereas in Morning Prayer you have Canticles and Psalms expressly meant for singing, and these with the addition of one or two well-known hymns would make all the difference between a very cold, unattractive service and a bright, hearty one. I speak, partly at least, in the interests of children, who, I fear, are often repelled by Morning Prayer as it is rendered in some of our Churches.

The question of *Holy Water* and the ceremonial use of *In-4. Holy*  
*cense* I have carefully considered and I see no alternative but to <sup>Water.</sup> forbid them. With regard to the first, *i.e.*, *Holy Water*, there is a distinct danger of its becoming a superstition—I mean the tendency to regard some peculiar sanctity as attaching to the mere physical application of the water; there is no direction in the Prayer-Book for "stoups," and no service appointed for the blessing of the water for such a purpose; clearly it was the result of deliberation that the Reformers did not authorise this custom. Moreover, it seems to me that the habitual use of Holy Water for other purposes must tend to obscure

the very special significance of the water sanctified for "the mystical washing away of sin" in Holy Baptism.

5. Incense.

I confess that to my mind *the ceremonial use of incense* is, as a symbol of the ascension to heaven of the Church's prayers and offerings, a very innocent one. But here again there is a danger lest the material smoke of incense shall of itself be supposed to convey some odour of spiritual sanctity to the things and persons censured. But be this as it may, both the Court of Arches and the Lambeth Pronouncement have ruled the practice to be illegal, and that must be our guide. I am quite aware of what can be urged in favour of its use in India; but until its use in India is sanctioned by proper authority, there is nothing for it but to possess your souls in patience and wait. So that I have to *require* that the ceremonial use of incense, like that of Holy Water, be not practised in any Church or licensed building in this Diocese. Nor is Holy Water to be used at funerals. A request for it by friends of the deceased is no more a justification of this irregularity than it would be of any other.

The "still" use of incense is permissible, *i.e.*, incense burning in a censer on a stand, *not carried*, and in no way representing a part of public worship. In other words, it may be used for practical purposes—such, *e.g.*, as purifying the air of any offensive smell.

6. "Black Letter" and other unauthorised days.

I cannot sanction the public observance of any Fast or Festivals other than those prescribed by the Church of England; the observance of the "*Black Letter Days*," of "*All Souls*," of "*Corpus Christi*," and of the "*Assumption of the Blessed Virgin*" are wholly unauthorised and *impermissible*. The alleged analogy between the observance of "*Corpus Christi*" and a service of "Harvest Thanksgiving" is, to my mind, quite untenable. The superstitions which are associated with "*Corpus Christi Day*" make its re-introduction to the last degree undesirable. At all events until it is re-introduced as a day to be observed in the Church of England, we are bound to disregard it.

The observance of "*All Souls Day*" is not unnaturally desired especially by those who have lost those very near and dear to them. We can enter fully into their feelings. But again

the abuses which gathered round the public remembrance of the Departed were of such a nature as to bring the whole idea into reproach. It was of set purpose omitted from our services, except in such guarded expressions as here and there appear in the Prayer-Book. Therefore I cannot sanction "*Vespers of the Dead*" any more than I can sanction the observance of "All Souls Day". This being so, ought not the *Guild of All Souls* to disappear if connected with a service in Church no longer allowed?

The ceremonial "*Washing of the Altar*" is *interdicted* as quite unauthorised, also the "*Blessing of Palms*," if this means that the palms themselves are blessed.

7. Cere-  
monial wash-  
ing of Altar  
and Blessing  
of Palms.

The replies to my Articles of Enquiry assure me that there is no Church or Chapel where the Invocation of the Virgin Mary or of Saints is practised; there is, therefore, no need for me to give you any direction on this subject.

8. Invoca-  
tion.

The last section of our charge relates to the office of Holy Communion; and here we come upon the great line of cleavage which divides at least two historic schools of thought in our Church. It is well to face this fairly and squarely; little can be gained, but much may be lost, by pretending that all mean the same thing, only calling it by different names. Of a truth nothing is more humiliating and pathetic in the history of Christ's Church than the fact that His Feast of Love has been over and over again, and still is, the great disuniting ordinance of Christendom. We can only trust that in some mysterious way even this has its purpose of love in the providence of God.

C. HOLY  
COMMUN-  
ION.

I. LINE OF  
CLEAVAGE.

Briefly, then, we are brought in this service face to face with two apparently conflicting ideas of the Blessed Sacrament: for we need not seriously consider that view of it which is merely commemorative and altogether denies a Sacramental Presence of Christ.

Now, it is sometimes urged by those who desire to minimise the importance of the religious changes effected by the Reformation that, after all, it was mainly a political move-

II. ROME  
AND REFOR-  
MATION.

ment, and that its chief aim was to rid England of Papal jurisdiction. It is, of course, quite consistent with this view that there are those in our Church who make no secret of the confession that the claims of the Pope to "Infallibility" and to universal jurisdiction, constitute the great, if not the only barrier between them and union with the Church of Rome. In fact, they ignore or repudiate the religious changes of the Reformation, and speak of them with hatred and contempt. It is only a few months since, that Lord Halifax, speaking of the religious aspect of the Reformation, described it in language of some violence as a "*catastrophe*". And when Lord Halifax speaks on such a subject, we cannot regard his utterance as that of an individual Layman, for he is the President of the *English Church Union*, a powerful organisation within the Church, composed of a large number of Clergy as well as of Laymen, who undoubtedly hold the views of their President. I know personally from some of my friends who are members of the E.C.U. that all do not hold such extreme views, and that those who do not, are greatly embarrassed in their conscience as to what they ought to do in the present crisis. The ties of party are strong, no doubt, but the claims of truth and religious conviction are surely stronger, especially at a time when those claims are most seriously menaced.

### III. REPUDIATION OF THE PRINCIPLES OF THE REFORMATION IN HOLY COMMUNION.

The fact, however, on which I lay emphasis is the fact of a section of the Church of England as at present constituted, openly repudiating the principles of the Reformation. That those principles can be so repudiated in the light of history and especially of the history of the Prayer-Book, is, of course, impossible; but that conscientious and good men, who have solemnly subscribed to the Thirty-nine Articles and given their assent to the Book of Common Prayer, should adopt such a position is to many of us quite inexplicable. But the fact remains, and no reasonable objection can be taken to the assertion, that that fact is at the root of our present difficulties. Those difficulties are focussed in the particular service we are considering, and no one who has even a superficial knowledge of

the changes which that part of the Prayer-Book underwent at the time of the Reformation, and compares them with the unauthorised changes in the conduct of the Communion service which have grown more and more common in recent years, can doubt that a very serious attempt is being made to re-introduce into our Church those very abuses which the Reformers rejected.

Now, the essence of the Roman Sacramental teaching and practice from which the Reformers dissented, was bound up in the two words "Sacrifice" and "Presence"—and the one is the natural sequel of the other. The "Sacrifice" of the Sacrament was said to be a real sacrifice, in the sense that it was a repetition of the sacrifice of the Cross; and if that was so, clearly Christ was corporeally, locally and objectively present in the consecrated elements; rather, *He* was present and *they* disappeared; the substance of the bread and wine was changed into the substance of the Body and Blood of Christ, while the accidents of the bread and wine, *i.e.*, their colour, form and taste alone, remained unchanged.

From this it followed quite consistently that the *adoration* of the Sacrament became of prime importance, to which the *reception* of the Sacrament became quite subsidiary. You have here the explanation of "Monstrance," of "Reservation," of "Elevation" of the "Host" and prostration before it, and, most significant of all, of the non-communicant attendances at "Mass". The neglect of the actual communicating of the laity was found by the Reformers to be so serious a difficulty, that they had to proceed with the utmost caution in restoring it to its right place. This is the real explanation of the rubric which directs that members of the Church of England must "*communicate at least three times in the year, of which Easter to be one*"; this rubric is sometimes erroneously represented as proving how low a standard the Reformers had of the necessity of Sacramental grace; whereas it proves exactly the reverse; it is evidence of their endeavour to raise the standard from complete disuse to *some* degree of recognition and practice.

IV. ROMAN  
TEACHING;  
"SACRI-  
FICE" AND  
"PRES-  
ENCE".

V. RESULT  
OF THIS  
TEACHING.

1. Adora-  
tion.

2. Non-Com-  
municating  
Laity.

VI. ANALOGY IN DOCTRINE AND PRACTICE WITH SECTION OF CHURCH OF ENGLAND.

Now, whatever distinction in definition there may be between the teaching of Rome as to both Sacrifice and Divine Presence in the Sacrament and the teaching of those who in our own Church fall foul of the Reformation (and the distinction is so exceedingly subtle that it is impossible to follow it), it must be admitted that the ritual and practices which represent Roman teaching are the very ritual and practices which in our own Church are at the root of our present troubles. There is no other way of dealing with them than by regarding them as identical with that teaching and therefore wholly inadmissible. Whatever else can be said about them, it certainly cannot be said that they represent the teaching of the English Church.

VII. TEACHING OF PRAYER-BOOK ON "SACRIFICE" AND "PRESENCE".

The teaching of our Church as to the Sacrificial idea is that it is commemorative of the unique sacrifice of the Cross—Christ's "*one oblation of Himself, once offered—a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; He did institute and in His Holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again*". Nothing could be clearer than that. The Sacrament of the Lord's Supper is a representation again and again to the Father of the abiding *efficacy* of the One Sacrifice once offered. The word "Altar" is never used.

With respect to the Sacramental "Presence," the teaching of the Prayer-Book is equally clear; there is a real Sacramental "Presence"; "*the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper*"; this great gift is communicated by the operation of the Holy Spirit through the instruments of bread and wine, *to the faithful who receive*. That is the point—the blessing of the Real Presence is still intimately associated with *reception*, as it was at the first institution by Our Lord Himself; the Consecration Prayer works no such miracle in the bread and wine as to make them an object of adoration in themselves, nor such as to compel the unfaithful and impenitent to take and receive the Body and Blood of our Lord.

Study the Communion Office itself and you will have no

doubt of it; from the first word to the last it is intended for 1. Holy Communicants; study the note about kneeling at the end of Communion, the Service; study the Catechism; the same truth is equally Office and Catechism. plain; study Article XXVIII., where it is expressly stated that "*the Sacrament was not by Christ's ordinance reserved, carried about, lifted up or worshipped*"; study Article XXIX., XXVIII. and XXIX. "*of the wicked which do not eat the body of Christ in the use of the Sacrament*"; study the third rubric in the office for the Communion of the Sick, which sets forth how, when for some reason the Communion cannot be administered through the 3. Rubric in visible consecrated elements of bread and wine—yet the sick Office for the person "*doth eat and drink the Body and Blood of our Saviour of the Sick. Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth*".

Outside the Prayer-Book itself I would further quote two VIII. "classics" on this subject, standard works almost universally TEACHING OF put into the hands of Ordinands by the Bishops of our Church. REPRESENTATIVE To neither of them can the faintest suspicion attach of a leaning ANGLICAN DIVINES. to low sacramental teaching. The first is Richard Hooker. 1. Richard Hooker. His was the inspiring genius which at the time of the Reformation preserved out of the wreck and ruin of rejected Romish doctrine all that was essentially Catholic; therefore his words on such a subject as the Sacramental "Presence" of Christ are of peculiar value; this is what he says at the beginning of the 6th section of his 5th Book: "*The real presence of Christ's most blessed Body and Blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacrament*".

The other witness to the Sacramental doctrines of the 2. Harold Church of England is Bishop Harold Browne; his work on the Browne and the Thirty-nine Articles is one of our standard works; I should say "Fathers". that in nine out of every ten of the Anglican Bishops' examinations for Holy Orders, this book finds a place as one of the subjects on dogmatic theology; if Bishop Harold Browne can be labelled at all, he must be labelled as a High Churchman, and what is even more significant, he was, I suppose, one of the greatest patristic scholars, if not the greatest, ever known. In his treatise on Article XXVIII. after considering in detail

the language of the Fathers from Ignatius to Theodoretus as to the Sacramental Presence of Christ, he sums up as follows : “ *The doctrine of the early ages was not in favour of a miraculous change in the consecrated elements, not in favour of a carnal presence of the natural Body of our Lord, but in favour of a real, effectual, life-giving Presence of Christ’s spiritual Body communicated to the faith, and feeding the souls, of his disciples* ”. This I submit is Catholic teaching. and it is the teaching of the Church of England. Writing on Article XXXIX. concerning the effect of the Prayer of Consecration in ancient Liturgies—again in the light of the language of the Fathers, he says : “ *Though the Holy Spirit sanctifies and changes, it follows not that the change is a change of substance. The sanctification of the elements is to a sacred use and office—to a new relation, not to a new nature.* ”

#### IX. DIRECTIONS.

I need not, I imagine, offer any apology for prefacing with these remarks my directions to you on this all-important subject. I have done so in the earnest hope that, if you feel any hesitation in conforming with my requirements, your hesitation may be overcome. The directions, as you will gather, are not addressed to one section of the Church, but to all.

##### 1. Prayer of Consecration.

To take the *Prayer of Consecration* first : I *recommend*, then, the abandonment, as far as the force of habit will permit, of such gesture in the way of *prostration, genuflection and elevation of the elements* as at least suggests that particular kind of adoration of them which our Church has rejected as untenable and uncatholic. I *recommend* the discontinuance of such *pauses* even for the sake of your private devotions as materially interrupt the prayer, and suggest that you are secretly reciting the Roman Canon of the Mass, implying at all events that our own Canon is imperfect and incomplete.

##### 2. Exhortations.

I *direct* that the rubrics be as literally complied with as possible. One of the long *exhortations* in giving notice of the Holy Communion should occasionally be used, and also the longer of the two exhortations in the service itself.

##### 3. Omissions. (a) Commandments.

There must be no *omissions* ; only a very few minutes are gained by leaving out the *Commandments*, and their omission mutilates a service which is singularly incomplete without

them; indeed they have a special significance where they stand.

Any tampering with or infringement of the rubric with regard to the *Words of Administration* is strictly inhibited; I feel very strongly about this; it is a case in point where each section of the Church is equally guilty of irregularity, but in characteristically different ways. On the one hand, a shortening is effected by administering to more than one person at a time, sometimes indeed to a railful with only one recitation of the whole words. Now there are very few places in our Liturgy where the individual is addressed and dealt with; this is one of them; do not, for the sake of saving a little time, rob it of one jot of its full force. On the other hand, the first sentence only of the Words of Administration is said; the latter half, which as you know was added at the time of the Reformation, is omitted. The inference which may be drawn from this omission, even if not deserved, is greatly to be deplored. Having myself had charge of large parishes with many more Communicants than are to be found in any of our Churches here, I can sympathise both with your own sense of fatigue, especially in this climate, and with the consideration you feel for your Congregations; but I am convinced that the gain both to ourselves and them of saying the whole of the words is well worth the effort. I may add that in not a few of our Missionary Churches, where there are large bodies of Communicants and where the vernacular is used, no shortening is resorted to.

I require that the bread or wafer and the cup be *delivered* into the hands of the Communicants as the rubric directs. I know the practical difficulties which are said to exist in the case of Indians; but they can be easily overcome by a little patient teaching.

I direct that the *elements be placed on the Holy Table* at the time of the offertory and not before.

Two *lighted candles* and the *mixed chalice* are permissible, but strictly *under the conditions* laid down in the Lincoln Judgment. Indeed it is scarcely honest, is it, to take advantage of the Judgment and not observe its conditions? The

(b) Words of  
Adminis-  
tration.

4. "Deliver  
into the  
hands."

5. Placing  
of the Bread  
and Wine on  
Holy Table.

6. Lighted  
candles and  
mixed  
chalice.

water must be put into the chalice in the vestry before the service begins, and not as a ceremonial act forming part of the service. With regard to two lighted candles standing on the Holy Table, the Judgment says: "*It is not likely that they will cease to be distasteful to many minds, and where that is the case, even in a small degree, charity and good sense ought not to be violated*". The Judgment also directs that nothing be performed or done with the lights which comes under the description of a ceremony. *Portable lights are forbidden* for any purpose whatever connected with this service; if more light is required for the reading of the Epistle and Gospel, it must be contrived by some other means.

7. Number  
of Com-  
municants.

I come now to matters of another kind: and first of the requisite *number of Communicants*. I *require* that whenever this number is not forthcoming (and if there is any doubt that should be ascertained beforehand), the service shall close with the Prayer for the Church Militant, followed, if you please, with some form of Benediction. The importance of this direction you will gather from what I have already said; but furthermore it is clear what great importance the Prayer-Book itself attaches to it from the 3rd rubric which follows the office for the Communion of the Sick, and which I have already quoted in another connection; that rubric forbids even the communicating of the sick and dying, unless the requisite number of persons communicate also.

8. Non-  
communi-  
cating At-  
tendance.

With reference to *Non-communicating Attendance*, I have already spoken of the one objection to it on doctrinal grounds, *viz.*, the danger of countenance being given to the false idea that at the Prayer of Consecration our Lord in Person is miraculously translated into the elements of bread and wine, and that such local and objective "Presence" is to receive special adoration. But for this danger, I see no objection to a non-communicating attendance, though it is doubtful whether this was intended in our present Office. Moreover, I recognise the difference between the idle standing about and curious gazing which at one time led to the ejection of non-communicants from the sacred precincts—and the reverent, devotional attendance which we are accustomed to in our

own day on the part of those who, themselves regular Communicants, are not Communicants at that particular service. To join at such a time in prayer and praise and intercession and spiritual Communion with those who are actually communicating, cannot in itself be otherwise than good. *I feel I cannot forbid it.* I have pointed out to you the *one danger* attending it—a very real danger in some Churches and under certain influences; having done that, I feel that I have done all that is required of me in this matter. Adult communicants must use their own discretion.

With bodies of *young and unconfirmed children* it is different; I feel I have no alternative but to *require* that henceforth they be *not permitted to attend* Celebrations of Holy Communion. I am well aware of the practical and even devotional reasons which can be urged in its favour; but it must not be. There are objections which can be urged against it which outweigh the reasons in its favour. It is wholly unauthorised and quite as much an innovation as “Evening Communion”. I am not speaking now of parents who, for convenience’ sake, may have kept and may, of course, still keep, their children with them while they themselves communicate; but I am speaking of bodies of children in schools, *e.g.*, who are compelled to attend Holy Communion. And in the term “compelled” I include such moral suasion as must necessarily result from the Clergy or Teachers advising or expressing their wish that it should be done. The only two exceptions I make to this requirement are: first, that Choristers, who are in a special sense under the care of the Clergy, may attend and sing at Choral Celebrations, and, secondly, that Confirmees, on some *one* Sunday before they make their first Communion, may be allowed to attend a Celebration, so that when they themselves come to communicate, they may not be distracted by absolute unfamiliarity with the new service.

And here I would speak of *Fasting and Confession* in their relation to Holy Communion. I am assured in the answers <sup>10. Fasting and Confession.</sup>

\* *Vide* Appendix I., p. 52.

to my Articles of Enquiry that in no single case are these made a condition by the Clergy of receiving Holy Communion.

(a) Fasting. But in several cases it is admitted, especially of "Fasting Communion," that it is advised or that it is pointed out that it is the "rule of the Church". Surely in the relations which exist between Clergy and their Communicants this makes of it certainly an implicit, if not an explicit, condition of Communion. It is, besides, an illustration of that vague use of the word "Church" as contrasted with what is required by our own Branch of the Church which is so misleading. In the Church of England there are fixed days and seasons for fasting, and it is quite right that these should in some way be observed; but there is absolutely *no rule imposed* with regard to "Fasting Communion," and in my opinion you are bound in dealing with the subject to point this out; I submit that you are equally bound to bring no undue pressure upon your Communicants, especially upon your young Communicants, in the direction of "Fasting Communion". In doing so you are exceeding your powers, to say nothing of the fact that in a country like India the practice may be highly inexpedient, if not positively injurious, on the grounds of health.

(b) Confession.

A *rule* of regular *Auricular confession* with formal Absolution is equally "*ultra vires*" and *unauthorised*. It is not the teaching of our Prayer-Book. Even in the case of the sick and dying they are to be "*moved thereto*" only "*if they feel their consciences troubled with any weighty matter*". It is no doubt much to be desired that at times of special spiritual trial the faithful should come to their Clergy and, in the words of the Communion Office, "*open their grief; that by the ministry of God's Holy Word they might receive the benefit of Absolution, together with ghostly counsel and advice*". The imposition of habitual "Confession," except for periods of exceptional perplexity and distress, has a tendency to make the Confession become purely mechanical; it is an interference with the liberty of conscience and an interruption of the perfectly free access to the Throne of Grace, which Christ has purchased for every believer; it is, besides, not the wish or the discip-

line of the Church to which we are pledged; indeed it is a violation of one of its distinctive characteristics and first principles.

Having said what I have as to "Fasting Communion," 11. Evening the main objection to the practice of "*Evening Communion*" Communion. disappears. Indeed, apart from this, there is something quite unreasonable and inexplicable in the prejudice displayed against it, as if there was something wrong, if not sinful, in the *hour*. If this were so, and if to communicate not fasting were wrong and sinful, it is inconceivable that our Lord, with His foreknowledge, would, with such possible dangers in his mind, have instituted the Sacrament of His Blessed Body and Blood in the evening and after supper, without the least word of warning. Now it is quite true that for practical, as well as for devotional, reasons much may in some cases be urged in favour of "Evening Communion" but there are other reasons of the same kind which may equally well be urged in favour of an early hour, and personally I have myself always advised the earlier hour whenever it is practicable. It is, however, on wholly different grounds that I proceed to *recommend the disuse of "Evening Communion"*. In the first place it seems to me to be on a par with the judgment given about lighted candles. It is, however unreasonably, a strong cause of offence to others, and therefore, considerations of expediency and charity have their claims. But, in the second place, and this is the more important point, I am guided in this, as in all other matters of the kind, by the wish and intention of the Church to which we belong. Although it is true there is no express prohibition of "Evening Communion," it is quite clear from a close study of the Prayer-Book that it was not intended. The line of argument is a little involved, because the old Lectionary has been changed, but if you bear this in mind, it is, in my opinion, convincing. In the Order for Morning Prayer there is a rubric before the "Benedictus" directing its recitation "*except when it shall happen to be read in the chapter for the day or for the Gospel on S. John Baptist's Day,*" clearly pointing to the fact of a Morning Celebration, when the Gospel had of

course been read. But in the Order for *Evening Prayer* these particular exceptions are not made in any of the rubrics affecting the Canticles. Now as far as the reading of a lesson is concerned, the repetition of the passage of the Cantic could not occur, inasmuch as in the old Lectionary it did not form part of any evening lesson; this explanation, however, will not suffice for the omission of any reference to the Gospel, because the "Nunc dimittis" does not occur in the Gospel for the Festival of the Purification. It can hardly be denied, therefore, that the contingency of an "Evening Communion" was not in the minds of the Reformers who gave us our present rubrics. I am of opinion, therefore, that the custom of "Evening Communion" should on these grounds be abandoned. If the change cannot be made at once, I recommend that on Sundays, when at present there is only Evening Communion, an earlier Celebration be added, and that evening Communicants should be asked, for the peace of the Church and in deference to the obvious intention of the Prayer-Book, to sacrifice their own personal preference in this matter.

12. Vestments.

The *Vestments* commonly spoken of as "Eucharistic Vestments" have been pronounced illegal by the Judicial Committee of the Privy Council. But you will have observed that I have not taken the judgments of the Privy Council as the basis of any of my directions on this occasion. This is not because I deny that that Court had jurisdiction in such matters, and surely if it had jurisdiction it had also, on the ground of their oath of allegiance as I have already explained, a claim upon the obedience of Churchmen, however distasteful obedience might be. I quite feel that the jurisdiction of a Lay Court in matters purely spiritual and doctrinal is unseemly and inexpedient, but it must be remembered that from a legal point of view there is *something* to be said for it, inasmuch as Church Trusts are bound up with Church doctrines and formulæ of faith, and Church Trusts touch Church property, and directly you come to questions of property you are within the legitimate sphere of purely Lay Courts of Appeal. But while I admit this, I feel that there are special reasons which justify me in regarding this particular matter as still dis-

tinctly *sub judice* and in *not prohibiting* the use of these vestments. The "Ornaments Rubric" is so intensely involved and difficult, and reasonably capable of so many contradictory solutions that I feel that those who wish to wear the vestments should be allowed to benefit by the doubt, until the question is finally disposed of. None the less I take exception to the assumption which some of you have been rash enough to make—in answering my Articles,—*viz.*, that the question *has* been finally disposed of.

In the matter of "*Reservation*" and the use of the "*Wafer*," 13. *Reservation*—though both have been ruled to be inadmissible under the formalities of the Book of Common Prayer, I take advantage of the fact that some liberty of use is allowed us in India; and for climatic reasons it seems to me that I am justified in *permitting* both of these practices *under certain conditions*. With regard to "*Reservation*" for the purposes of adoration, you will remember that shortly after I arrived I took pledges of all the clergy that the practice should absolutely cease, and that such conditions of "*Reservation*" as made the adoration of the Sacrament impossible were to be strictly observed. Those conditions were, that the reserved elements should be placed in some closed recess in the Church withdrawn from observation, and that no sign whatever should be afforded as to whether they were there or not. I also declared that I allowed "*Reservation*" because of the frequency in India of epidemics such as plague and cholera, which so often result in swift and sudden death. I further made it clear that except in cases such as these of absolute necessity, Communication by "*Reservation*" should never take the place of the Office which our Liturgy supplies for the purpose. These conditions were accepted, but I have reason to doubt whether the last of them has been quite faithfully adhered to. I cannot recognise the excuse that the surroundings of Indian life make it impossible. Where a little preliminary care is taken, the surroundings are certainly no worse, if so bad, as they are in some of the poorest parts of our great cities at Home. I repeat, therefore, that the conditions stand, and I must ask that they be respected.

## 14. Wafer.

With regard to the "*Wafer*" there is a real, if a somewhat overstated, difficulty, as to obtaining bread, or bread of the right purity and consistency, in this country. The use of the "*Wafer*," therefore, is *not prohibited*, though I wish it to be distinctly understood that I cannot use it myself. I feel very strongly that some of the essential symbolism of the service is wholly lost—I mean the analogy which S. Paul draws between the oneness of the one loaf and the oneness of the Christian Body; and the breaking of the bread has its own obvious significance. Even so pronounced a Churchman as Bishop Gore has deprecated the loss of these symbols in the use of the "*Wafer*". So that while I *sanction* the "*Wafer*" I *recommend that where pure bread can be obtained it should be used*.

The "*Wafer*," if used at all, must be plain "*Wafer*," *without figures or letters or design of any kind upon it*. This requirement applies to what is spoken of as the "*Priests' Wafer*" as well as to the others. The *exhibition of a "Wafer" to the people as a sign for their approach cannot be justified or sanctioned*.

## 15. Ceremonial Sign of the Cross.

The *Sign of the Cross* as a ceremonial act is forbidden by both Lincoln Judgment and the Court of Arches. This refers to the Sign of the Cross with the hand over the elements and at the Benediction; or with paten or chalice over the heads of the Communicants; it does not prohibit the Sign of the Cross being made privately by a man in his own devotions; it being always taken for granted that such helps to private devotion should be obtruded as little as possible upon the attention of others, to whom they may, of course, be distracting, if not offensive.

## 16. Manual Acts.

The *Manual Acts* at the time of Consecration should as far as possible be *allowed to be seen*, inasmuch as they constitute part of the essential symbolism of the service.

## 17. "Lavabo" and "Sanctus" Bell.

The act known as the "*Lavabo*," *i.e.*, the ceremonial washing of the hands, *cannot be sanctioned*; nor can the "*Sanctus*" or "*Saering Bell*".

## 18. "Mass" and multiplication of "Altars".

The use of the term "*Mass*" is, for obvious reasons, to be *greatly deprecated*, as is also the growing tendency to multiply the *number of Holy Tables* in some of our Churches; this practice is foreign to the sentiment of the Church of England

and may easily lead to abuses. In Cathedrals and very large Churches there is something to be said on practical grounds for a second Holy Table for week-day Celebrations ; but there are very few Churches in this Diocese where it is the least necessary.

I require that all *Prayer-cards* and *Office-Books*—other than 19. Un-  
those in ordinary and recognised use in our Church, and authorised  
forming at present, as it were, part of the *furniture of the Holy Office-Books*  
*Table*—shall be withdrawn and not re-introduced. Cards and  
on Holy  
Table.

One fertile source of our present troubles is, I have long  
felt convinced, the dissemination of any number of unauthor- 20. Devo-  
ised little *books and manuals of devotion* with a view to preparation tional Books.  
for Holy Communion. Some of them are grossly and palp-  
ably disloyal to the teaching and position of the Church of  
England. I do not say that any of these are in circulation in  
this Diocese. I am much obliged to you for providing me  
with the names of those which you give or recommend to your  
Communicants. I have not had time to consider these as  
carefully as I desire: when I have done so I will write if I  
have any objection to make.

Celebrations in *Commemoration of the Departed* on the day 21. Com-  
of a funeral or at any other time are only permitted on the memoration  
distinct understanding that there shall be no *departure what-* of the de-  
*ever from the words of Scripture in Epistle and Gospel nor from* parted.  
*the prayers of the Prayer-Book*. Any sanction supposed to  
have been given to other prayers by any of my predecessors,  
is, for reasons already explained, cancelled.

I suggest no impropriety in the use of such other prayers  
for the purposes of private devotion. That is a different matter.

There is, I am thankful to say, as far as I can gather, 22. Celebra-  
no Church in the Diocese in which there is not at least tions of Holy  
one celebration of Holy Communion every Sunday. But Communion  
proceeding on the lines which I have laid down in this on Saints'  
charge for your guidance and my own, I am bound to require Days, Festi-  
that in every Church *notice be given of the approaching days for* vals and  
*which special Collects, Epistles and Gospels are appointed, and also* Fasts.  
*notice of service on that day*. Such service should certainly  
comprise *Ante-Communion* to the end of the Prayer for the

Church Militant, and *full Communion if you have Communicants* who would wish to observe the "occasion". Such observance is, no doubt, the intention of our Liturgy. Will you suffer me to say in this connection, that I cannot understand how those of you who value this observance fail to keep it on Good Friday and Easter Eve, and on Good Friday especially? Surely on that day more than on any other the sacrificial aspect of Holy Communion should be in the minds of the faithful; and is it not purely arbitrary on your part to select Good Friday as the one Holy Day in the year when you deliberately deprive them of partaking of the Sacrament, seeing that many of them value it on that day, as a seal of forgiveness of sin, more than on any other? Dean Butler, a name dear to those who set high store on sacramental teaching, was to the end insistent and consistent in urging the propriety of Good Friday Communions.

(N.B.—When my Charge is printed these *requirements* and *recommendations* will be tabulated in an appendix for facility of reference.)

D. CON-  
CLUSION.

I. SACRIFICE  
OF PERSONAL  
WISHES.

Reverend Brethren, my task is done. I have delivered my message to the best of my ability. I fear I have laid upon some of you a heavy burden, but I have not done so willingly. At least I practice what I preach. I know no more uncomfortable and hampering vestment than a cope; nor do I feel that it adds in the least degree to the dignity of my office, but the Canons direct that in celebrating in his Cathedral the Bishop shall wear a cope; therefore I wear it; and I also wear it in other Churches in the Diocese when I am specially desired to do so. You may further be sure that more than one of the directions I have given you to-day do not represent my own private and personal wish, and this on both sides of the question. But the whole point of my appeal to you is this—that always in the service of the Church and more than ever at a momentous crisis like the present—it is our first duty to subordinate our own private and personal views to the good of the Church as a whole.

Of course, no Christian man is asked to tamper with his conscience or be false to fundamental principles. But in what I have put before you to-day and asked you to do or refrain from doing, I am bold to say that there is no single item in which as English Churchmen you have been asked to sacrifice one Christian or Catholic principle which is essential to the well-being of the Church of Christ.

Nor does that which I have asked of you contract legitimate scope and comprehensiveness of the Church of England. We are justly proud of that feature of our Church: it is our strength: but it has been made abundantly clear in more directions than one of recent years, that lines become so broad, or so twisted and entangled, that they cease to be lines at all.

Lastly, you will notice that I have intimated no particular course of action on my part in the event of your refusal to accede to either my *recommendations* or *requirements*. In the latter case the situation would undoubtedly be a serious one. But I prefer to think and believe that no such contingency will arise. I am wholly at your service, if you wish to take counsel with me. I earnestly trust that I have forfeited no one's confidence through having done my utmost to put serious issues clearly and honestly and conscientiously before you. What I have said, I have said in love, and in the name of our one Lord and Saviour Jesus Christ; to whose grace I commend you, now and for ever.

## APPENDIX I.

### THE ATTENDANCE OF BODIES OF UNCONFIRMED CHILDREN AT HOLY COMMUNION.

THE OBJEC-  
TION.

I. I have already pointed out in my Visitation Charge (pp. 42-43) the ground of objection to this custom, *viz.*, that it embodies that form of Sacramental teaching which represents under the consecrated elements, and apart from the reception of them, such an objective and localised Presence of our Lord as demands peculiar adoration. This is admitted by those who are responsible for the custom. The Prayer-Book of the Church of England, however, has taken special pains and has used quite unmistakable language in repudiation of this view. It is therefore my clear duty, as one who is pledged in the most solemn way to drive away "strange doctrine," to forbid a custom which is intended to emphasise such "strange doctrine," and which aims at establishing it as a matter of faith and practice in the minds and consciences of the rising generation.

THE CUSTOM  
UNAUTHOR-  
ISED AND  
UNHISTORI-  
CAL.

II. It cannot be seriously denied, indeed it is admitted by all who have studied the subject, that the custom of retaining bodies of unconfirmed children throughout the whole of the Communion Office is an absolute innovation of quite modern times, and also that it has been introduced without a vestige of authority. The practice is as unknown in the history of the Church \* Catholic, as it is in that Branch of it to which we belong. In primitive times Catechumens and those who were excommunicated and not in full Communion were dismissed from the sacred precincts before the actual Celebration took place. It is equally a matter of history that

\* In very early times, no doubt, quite young children were present throughout the Celebration of Holy Communion, but they were both unconfirmed and communicated.

the usage of the Church of England until comparatively recent times has been for non-Communicants to withdraw from the Church after the Prayer for the Church Militant.

III. It is urged that the rubrics give no direction for the withdrawal of unconfirmed children, and that certain rubrics seem to point to the presence of non-Communicants throughout the whole of the service. Surely this appeal to rubrics, apart from their historical context, is a wholly new departure on the part of those who make it. But let us thoroughly examine this question of rubrics. It is advanced in the first place that, inasmuch as there is no explicit order that unconfirmed children should be withdrawn after the Prayer for the Church Militant, they may remain. If this argument is sound, then the heathen, inquirers, catechumens and excommunicated may remain, which conclusion is, to all instructed Churchmen, a *reductio ad absurdum*. The argument cannot possibly hold good.

Next it is said that there are three rubrics which seem to contemplate the presence of non-Communicants; the first is the rubric before the long exhortation which speaks of "*the Communicants being conveniently placed*," the second is the rubric before the short exhortation which is addressed "*to them that come to receive*," and the third is the rubric before the confession, which is to "*be made in the name of all those that are minded to receive the Holy Communion*". Now we reply in the first place that the argument based upon these rubrics is an argument from inference only; for the rubrics can be quite satisfactorily explained without supposing that a non-communicating Congregation was present. We reply in the second place that even if the rubrics established the fact of a voluntary non-communicating attendance, they certainly do not establish the compulsory attendance of bodies of unconfirmed children for the purpose of paying reverence to the Lord present in or under the consecrated elements; for in that case the children also, and not Communicants only, would have been "*conveniently placed*".

The probability with regard to these rubrics is as follows. Just as the Reformers found it most difficult to restore the Communion to the Laity and began by insisting that the faithful must communicate "*at least three times in the year, of which Easter to be one*," so they began to distinguish between communicants and non-communicating "gazers" by separating the former and giving special

THE  
RUBRICS.  
(1) Holy  
Communion.

direction concerning them. This again is only inference, but it is inference based upon the known history of those times.

In any case it has been clearly shown that neither absence of rubric nor what rubrics there are in the Communion Office can possibly justify the position that the Prayer-Book contemplated the retention of unconfirmed children after the Prayer for the Church Militant. There can be no doubt, if the facts be fairly faced, that at that point in the service, having heard the Sermon, they were withdrawn.

(2) Confirmation Service.

This view of the matter is rendered still more certain if the rubric at the end of the Confirmation Service is given its full force, viz., "*There shall none be admitted to the Holy Communion until such time as he be confirmed or desirous and ready to be confirmed*". It is surely inconceivable that, had the intention under this rubric been that the unconfirmed might attend Holy Communion without receiving it, this should not have been explicitly stated.

"HOLY COMMUNION."

IV. One other point is well worthy of consideration in this connection. If the adoring the Sacramental Presence without receiving it is true at all and the teaching of the Prayer-Book, it cannot fail to be a very essential part of the whole act known as "Holy Communion," and a rubric forbidding admission to Holy Communion would certainly be meant to forbid admission to that which was regarded as essential to Holy Communion, viz., the adoration of the Sacramental Presence. From this it follows of necessity that the more this non-communicating view of the matter is pressed, the more force does this rubric gain as forbidding the *attendanee* of the unconfirmed. But when it is remembered that the rubric was inserted at a time when the Reformers were specially occupied with insisting that "No adoration was intended" that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," it is surely hopeless to attempt to maintain that these same Reformers intended unconfirmed children to remain for the very purpose of such adoration and worship!

CONCLUSION.

V. On the ground of history, therefore, of want of authority, of rubrics fairly considered, of the perfectly plain statements of the Prayer-Book, I appeal to all reasonable men to abandon this practice at once, until at least it has been enjoined or allowed by some competent authority.

W. R. BOMBAY.

BOMBAY, 11th February, 1907.

## APPENDIX II.

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### REQUIRED.

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(N.B.—The following requirements have the force of an official order.)

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### GENERAL.

1. The removal of the two non-Scriptural “Stations of the Cross” from all Churches (p. 32).
2. The discontinuance of the *service* of the “Stations of the Cross” (p. 32).
3. Faculties for alterations, etc., in Churches (p. 32).
4. Daily Morning and Evening Prayers (p. 32).
5. The observance of Vigils and Fasts as directed in the Book of Common Prayer (p. 33).
6. The reading of the Litany on Sundays (p. 33).
7. The recitation of the Athanasian Creed as directed in the Book of Common Prayer (p. 33).
8. The observance of the Ember Seasons (p. 33).
9. The discontinuance of the ceremonial use of “Holy Water” (p. 33).
10. The discontinuance of the ceremonial use of Incense” (p. 34).
11. The discontinuance of the observance of certain unauthorised days (p. 34).
12. The discontinuance of “Vespers of the Dead” (p. 35).
13. The discontinuance of the ceremonial “Washing of the Altar” (p. 35).
14. The discontinuance of the “Blessing of Palms” (p. 35).

## HOLY COMMUNION.

15. The use of the Exhortations in the Communion "Office" (p. 40).

16. That there be no omissions in the Communion "Office" (p. 40).

17. That the words of Administration be used in full for each Communicant (p. 41).

18. That the consecrated Bread or Water and the Cup be *delivered into the hands* of the Communicants (p. 41).

19. That the "Elements" be placed on the Holy Table at the time specified in the Book of Common Prayer (p. 41).

20. That candles be used at the Holy Communion only as sanctioned by the Lincoln Judgment (p. 41).

21. The Wine be not mixed with water ceremonially (p. 42).

22. That no "Portable Lights" be used (p. 42).

23. That there be no Communion unless the number of Communicants specified in the Book of Common Prayer be present (p. 42).

24. That bodies of unconfirmed children be not kept in Church during the actual celebration of Holy Communion (p. 43).

25. That "Fasting" be not taught as a necessary condition of admission to Holy Communion (p. 44).

26. That "Confession" be not taught as a necessary condition of admission to Holy Communion (p. 44).

27. That wafers, when used, be plain (p. 48).

28. That the "Reservation" of the Blessed Sacrament be not practised except under certain conditions (p. 47).

29. That the exhibition of the wafer to the people as a sign for their approach be discontinued (p. 48).

30. That the "Sign of the Cross" be not made ceremonially (p. 48).

31. The discontinuance of the "Lavabo" (p. 48).

32. The discontinuance of the "Sanctus Bell" (p. 48).

33. The removal of unauthorised "Prayer-cards" and "Office-Books" from the Holy Table (p. 49).

34. That celebrations of the Holy Communion in memory of the Departed be only held under certain conditions (p. 49).

35. That the Holy Communion be celebrated on all days for which a Collect, Epistle and Gospel are provided in the Book of Common Prayer (p. 49).

## RECOMMENDED.

(N.B.—The following recommendations have not the force of an official order, but they represent what the Bishop desires to have done.)

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## GENERAL.

1. The removal of “Crucifixes ” which stand alone (p. 32).
2. A Monthly (at least) Children’s Service (p. 33).
3. Baptism “*coram populo*” according to service (p. 33).
4. Strictness regarding Sponsors (p. 33).
5. That the beauty of Morning Prayer be not sacrificed for the Choral Communion (p. 33).

## HOLY COMMUNION.

6. That Prostration, Genuflection, and Elevation be abandoned (p. 40).
7. That pauses be not made in the Communion Office (p. 40).
8. That “Evening Communions ” be discontinued (p. 45).
9. That bread when obtainable be used instead of wafers (p. 48).
10. That the “Manual Acts ” be performed so as to be seen by the congregation (p. 48).
11. That the word “Mass ” be not used (p. 48).
12. That the number of Holy Tables be not multiplied (p. 48).

# APPENDIX III.

1.—ORDINATIONS *from 5th February, 1904, to 4th February, 1907.*

| Names.                               | Priest or Deacon.        | When Ordained.    | Remarks.                               |
|--------------------------------------|--------------------------|-------------------|----------------------------------------|
| 1 The Rev. William Manton .          | Priest, S.P.G.           | 24th June, 1904.  | } At St. Mary's Church<br>Poona.       |
| 2 " " Walter Wyatt .                 | Priest, C.M.S.           | " "               |                                        |
| 3 " " Dhanaji Kasab .                | Deacon, S.P.G.           | " "               |                                        |
| 4 " " Boazappa Nathaniel Abnes.      | Deacon, S.P.G.           | 18th Dec., 1904.  | } At St. Thomas' Cathedral, Bombay.    |
| 5 " " John Mahde .                   | Deacon, S.S.J.E.         | " "               |                                        |
| 6 " " Shridhar Shantwan Suryawanshi. | Priest, C.M.S.           | 18th June, 1905.  | } At St. Mary's Church Poona.          |
| 7 " " Oliver William Edward Grant.   | Deacon, Harbour Mission. | 24th Sept., 1905. | } At St. Thomas' Cathedral, Bombay.    |
| 8 " " Amrit Thomas Sonawane.         | Priest, S.P.G.           | 24th Dec., 1905.  | } At St. Paul's Church Poona.          |
| 9 " " John Mahde .                   | Priest, S.S.J.E.         | 23rd Sept., 1906. | } At Bishop's Chapel Dilkhoosh, Poona. |
| 10 " " Dhanaji Kasab .               | Priest, S.P.G.           | " "               | } At Bishop's Chapel Dilkhoosh, Poona. |
| 11 " " Barada Kanta Mukherji.        | Deacon, S.P.G.           | 23rd Dec., 1906.  | } At St. Thomas' Cathedral, Bombay.    |
| 12 " " Ranichandra Gatzoba Rathod.   | Deacon, S.P.G.           | " "               |                                        |
| 13 " " Balwant Umaji Bhonsle.        | Deacon, S.P.G.           | " "               |                                        |

2.—LIST OF CONFIRMATIONS *held in the Diocese of Bombay during the Episcopate of the present Bishop, viz., from 5th February, 1904, up to 4th February, 1907.*

| Station.                                        | Date of<br>Con-<br>firmation. | Number of<br>Candidates<br>Confirmed. |         | Total. |
|-------------------------------------------------|-------------------------------|---------------------------------------|---------|--------|
|                                                 |                               | Male.                                 | Female. |        |
| 1904.                                           |                               |                                       |         |        |
| Aden, Christ Church . . . . .                   | Jan. 31                       | 10                                    | —       | 10     |
| Mount Abu . . . . .                             | Feb. 20                       | 7                                     | 4       | 11     |
| Abu Road . . . . .                              | " 22                          | 3                                     | 5       | 8      |
| Deesa, Christ Church . . . . .                  | " 24                          | 6                                     | 3       | 9      |
| Lonauli . . . . .                               | March 8                       | 3                                     | 8       | 11     |
| Umarkhadi, Bombay, Holy Cross . . . . .         | " 8                           | 5                                     | 17      | 22     |
| Bombay, St. Thomas' Cathedral . . . . .         | " 9                           | 18                                    | 32      | 50     |
| Baroda, St. James' Church . . . . .             | " 13                          | 2                                     | 1       | 3      |
| Kamatipura, Bombay, St. Paul's Church . . . . . | " 16                          | 4                                     | 11      | 15     |
| Poona, Sassoon Hospital . . . . .               | " 25                          | 1                                     | —       | 1      |
| Panchgani, St. Peter's Church . . . . .         | May 18                        | 7                                     | 3       | 10     |
| Panch Howds, Poona City, Holy Name . . . . .    | " 11                          | 17                                    | 31      | 48     |
| Poona, St. Mary's . . . . .                     | July 10                       | 12                                    | 13      | 25     |
| Ghorpuri . . . . .                              | " 10                          | 6                                     | —       | 6      |
| Kirkee, All Saints' Church . . . . .            | " 10                          | 6                                     | 3       | 9      |
| Kolhapur . . . . .                              | " 15                          | 8                                     | 13      | 21     |
| Belgaum, St. Mary's . . . . .                   | " 17                          | 5                                     | 6       | 11     |
| Hubli, English Church . . . . .                 | " 21                          | 2                                     | 7       | 9      |
| Hubli, S.P.G. Mission Church . . . . .          | " 22                          | 3                                     | 4       | 7      |
| Betgeri-Gadag . . . . .                         | " 25                          | 6                                     | 6       | 12     |
| Sholapur, Christ Church . . . . .               | " 29                          | 1                                     | 8       | 9      |
| Ahmednagar, S.P.G. . . . .                      | Aug. 3                        | 5                                     | 8       | 13     |
| Rahuri, Ahmednagar District . . . . .           | " 6                           | 13                                    | 14      | 27     |
| Ahmednagar, S.P.G. . . . .                      | " 9                           | 4                                     | —       | 4      |
| Miri, Ahmednagar District . . . . .             | " 10                          | 13                                    | 22      | 35     |
| Poona, St. Paul's Church . . . . .              | " 13                          | 7                                     | 8       | 15     |
| Rahuri, Ahmednagar District . . . . .           | " 14                          | 10                                    | 25      | 35     |
| Bombay, Holy Trinity Church . . . . .           | " 27                          | 4                                     | 6       | 10     |
| Bombay, St. Thomas' Cathedral . . . . .         | " 27                          | 1                                     | 1       | 2      |
| Bombay, Colaba, St. John's . . . . .            | " 27                          | 2                                     | 1       | 3      |
| Aden, Steamer Point, Christ Church . . . . .    | Nov. 20                       | 3                                     | —       | 3      |
| Girgaum, Bombay, C.M.S. . . . .                 | " 27                          | 3                                     | 6       | 9      |
| Manmad . . . . .                                | Dec. 8                        | 9                                     | 47      | 56     |
| Bhusaval . . . . .                              | " 11                          | 4                                     | 5       | 9      |
| Nasik . . . . .                                 | " 12                          | 20                                    | 19      | 39     |
| Igatpuri . . . . .                              | " 13                          | 11                                    | 11      | 22     |
| 1905.                                           |                               |                                       |         |        |
| Mazagon, Bombay, St. Peter's Church . . . . .   | March 3                       | 15                                    | 17      | 32     |
| Byculla, Bombay, C. M. S. Urdu Chapel . . . . . | " 6                           | 11                                    | 11      | 22     |
| Bombay, St. Thomas' Cathedral . . . . .         | " 15                          | 55                                    | 43      | 98     |
| Panchgani, St. Peter's Church . . . . .         | May 24                        | 4                                     | 4       | 8      |
| Lonauli . . . . .                               | June 8                        | 5                                     | 7       | 12     |
| Colaba, Bombay, St. John's . . . . .            | " 8                           | 15                                    | 5       | 20     |
| Panch Howds, Holy Name . . . . .                | July 13                       | 16                                    | 19      | 35     |
| Poona, St. Mary's . . . . .                     | " 27                          | 42                                    | 20      | 62     |

CONFIRMATIONS.—(continued).

| Station.                              | Date of<br>Con-<br>firmation. | Number of<br>Candidates<br>Confirmed. |         | Total. |
|---------------------------------------|-------------------------------|---------------------------------------|---------|--------|
|                                       |                               | Male.                                 | Female. |        |
| 1905                                  |                               |                                       |         |        |
| Hubli . . . . .                       | Sept. 15                      | 18                                    | 11      | 29     |
| Ahmednagar, St. Saviour's . . . .     | Oct. 30                       | 16                                    | 16      | 32     |
| Tanduhvadi, Good Shepherd . . . .     | Nov. 1                        | 11                                    | 7       | 18     |
| Gohn, S.P.G. Church . . . . .         | " 2                           | 5                                     | 11      | 16     |
| Kolhar " " . . . . .                  | " 3                           | 23                                    | 20      | 43     |
| Karegao " " . . . . .                 | " 4                           | 19                                    | 21      | 40     |
| Abu Road . . . . .                    | Dec. 2                        | —                                     | 3       | 3      |
| Mount Abu . . . . .                   | " 3                           | 10                                    | 5       | 15     |
| Ahmedabad, Camp Church . . . . .      | " 6                           | —                                     | 4       | 4      |
| 1906                                  |                               |                                       |         |        |
| Ahmednagar, Garrison Church . . . .   | Jan. 22                       | 3                                     | 2       | 5      |
| Tisgao, S.P.G. Church . . . . .       | " 23                          | 14                                    | —       | 14     |
| Sakegao " " . . . . .                 | " 25                          | 17                                    | 19      | 36     |
| Miri " " . . . . .                    | " 28                          | 11                                    | 15      | 26     |
| Bhanas Hivre, S.P.G. Church . . . .   | " 30                          | 7                                     | 9       | 16     |
| Bombay, Holy Trinity Church . . . .   | March 2                       | 8                                     | 10      | 18     |
| Byculla, Christ Church . . . . .      | " 4                           | 20                                    | 30      | 50     |
| Dharavi, Good Shepherd . . . . .      | " 5                           | 7                                     | 3       | 10     |
| Umarkhadi, Holy Cross . . . . .       | " 6                           | 20                                    | 20      | 40     |
| Bombay, St. Thomas' Cathedral . . . . | " 7                           | 13                                    | 6       | 19     |
| Lonauli " " . . . . .                 | June 7                        | 1                                     | 7       | 8      |
| Sholapur, Christ Church . . . . .     | July 10                       | 2                                     | 6       | 8      |
| Poona, Panch Howds . . . . .          | " 19                          | 16                                    | 19      | 35     |
| Kirkee, All Saints' Church . . . . .  | " 25                          | 6                                     | 8       | 14     |
| Poona, St. Mathew's Church . . . . .  | " 26                          | 12                                    | 11      | 23     |
| Poona, St. Mary's . . . . .           | " 31                          | 9                                     | 18      | 27     |
| Nasik, St. Andrew's . . . . .         | Aug. 20                       | 26                                    | 19      | 45     |
| Deolali, Barrack Room Chapel . . . .  | " 22                          | 2                                     | —       | 2      |
| Igatpuri, St. Mathias . . . . .       | " 26                          | 5                                     | 2       | 7      |
| Bhusaval, Ry. School Chapel . . . .   | " 27                          | 6                                     | 4       | 10     |
| Panbhgani, St. Peter's . . . . .      | Oct. 23                       | 3                                     | 7       | 10     |
| Hubli, (New) Church of the Ascension  | " 25                          | 5                                     | 5       | 10     |
| Belgaum, St. Mary's . . . . .         | " 25                          | 5                                     | 3       | 8      |
| Kolhapur, All Saints' . . . . .       | " 27                          | 5                                     | 12      | 17     |
| Ahmednagar, St. Saviour's . . . . .   | Nov. 1                        | 18                                    | 16      | 34     |
| Belapur, Ahmednagar District . . . .  | " 3                           | 24                                    | 24      | 48     |
| Karegao " " . . . . .                 | " 6                           | —                                     | 3       | 3      |
| Miri " " . . . . .                    | " 18                          | 6                                     | 7       | 13     |
| 1907                                  |                               |                                       |         |        |
| Aden, Christ Church . . . . .         | Jan. 4                        | 4                                     | —       | 4      |
| Colaba, Bombay, St. John . . . . .    | " 23                          | 5                                     | 2       | 7      |
| Parel, St. Mary's . . . . .           | " 29                          | 10                                    | 7       | 17     |
| " " " " . . . . .                     | Feb. 3                        | 1                                     | —       | 1      |
| Not included above . . . . .          | " —                           | 8                                     | 1       | 9      |
|                                       |                               | 805                                   | 867     | 1672   |

3.—CHURCHES CONSECRATED *from 5th February, 1904, to 4th February, 1907.*

| Station.         | Date.                | Name of Church,            |
|------------------|----------------------|----------------------------|
| Kolhapur . . . . | 21st March, 1906 .   | Church of the Evangelists. |
| Hubli . . . .    | 24th October, 1906 . | Church of the Ascension.   |
| Sonai . . . .    | 9th November, 1906 . | Church of St. Paul.        |



## PASTORAL LETTER

TO

THE CLERGY OF THE DIOCESE OF BOMBAY WITH REGARD TO CERTAIN "REQUIREMENTS" CONTAINED IN THE BISHOP'S PRIMARY VISITATION CHARGE, DELIVERED IN ST. THOMAS' CATHEDRAL, 6TH FEBRUARY, 1907.

DEAR REVEREND BRETHREN,

Some disquiet having arisen amongst you with reference to certain "Requirements" laid upon you in my "Charge" I address this letter to you in the hope that it may give you such further explanation as will allay your doubts and misgivings.

First, however, I would refer to two alleged mistakes. A. CORRECTIONS.  
The "Charge" has been subject to fairly searching criticism, but as far as I know there are only two corrections as to matters of fact which I feel called upon to notice. I leave it to you to say whether you consider them of any importance. The corrections are made by the Rev. Darwell Stone of the Oxford "Pusey House" in a letter addressed to the Rev. Father R. L. Page, Father Superior General of the Society of S. John the Evangelist. The letter is printed and is no doubt intended for wide circulation.

The first mistake is that I did not accurately describe (a) Procedure the procedure which governed the issue of "Letters of Business" are as to to Convocation. Mr. Darwell Stone says "*The 'letters of business' were not ordered to be issued by the King as the outcome of the presentation of the Report of the Royal Commission to Parliament, but in consequence of an application made to him by the Arch-*

*bishops of Canterbury and York : there is no reason to suppose so far as I know that the Convocations of Canterbury and York will report the results of their action under the 'letters of business' to the King through Parliament".*

I daresay Mr. Darwell Stone is right; I accept his correction; but the correction strengthens rather than weakens my argument which was in answer to those who might be disposed to repudiate the Report on account of its connection with Parliament. Mr. Darwell Stone's correction shows that it has less direct connection with Parliament than I thought; there is the less ground, therefore, for repudiating it ("Charge," pp. 27, 28).

(b) "Complete disuse."

The second correction is that I spoke of the Communion of the Laity before the Reformation as having fallen into "complete disuse". I confess I was speaking broadly of the general condition of things; perhaps I spoke too broadly for absolute accuracy, although I am by no means sure of this. The following Canon was established in 1551 at the so-called General Council of Trent: "*If anyone shall deny that all and singular the faithful of Christ, of either sex, when they have come to years of discretion, are bound to communicate every year, at least at Easter, according to the precept of holy Mother Church, let him be anathema*" (Scudamore, "Com. of Laity," p. 87). This at least looks as if even the Easter Communion was not very scrupulously kept. Again I submit that this correction can scarcely be said to weaken my propositions to which it refers, viz., "*The adoration of the Sacrament became of prime importance, to which the reception of the Sacrament became quite subsidiary*;" and "*The neglect of the actual Communicating of the Laity was found by the Reformers to be so serious a difficulty, that they had to proceed with the utmost caution in restoring it to its right place*" ("Charge," p. 37).

B. RETROSPECT.

I wish to acknowledge at once the loyalty and promptness with which many of you have conformed to my "Requirements" although I know that some of them must have been distasteful to you, as all changes are.

With others of you dissatisfaction has found expression <sup>(a)</sup> Memorials, letters, etc. in certain memorials of protest, and I regret to say in a few cases I have been informed that my directions will not be obeyed. I have also had a memorial signed by an influential body of Bombay Laymen, professedly setting aside all questions of doctrine and ritual and pointing out that certain disabilities may arise unless I withdraw at least one of my "Requirements".

To these memorials I have given very careful consideration and I have been much struck by one feature which <sup>(b)</sup> Failure to grasp the situation. is common to them all—*viz.*, there is not the slightest reference in any of them to the Report of the Royal Commission on Ecclesiastical Discipline. This is the more remarkable as I entered into the matter with some fulness in my "Charge," explaining the relation which that Report had to the questions with which I had to deal. Obviously no criticism of my Charge could count for very much which entirely ignored this all-important consideration. The omission appears to me somewhat flagrant in the case of an article in one of our Parish Magazines. In that article I, as Bishop, am held up to the obloquy of Church people for wantonly disturbing a peace which has reigned for thirty years. Not one word is said as to the existence at the present time of an ecclesiastical crisis in our Church such as no previous Bishop of Bombay has had to confront.

It is further to be observed that in the complaints which <sup>(c)</sup> Suppression of fact. have reached me from a certain section of you, no notice whatever is taken of the fact that such variations as I have made from the decisions of Courts and from the Report of the Royal Commission are uniformly in favour of the views you hold and of the practices you desire; *e.g.*, "vestments," "reservation" (for the sick), "wafers" (plain). This fact should clearly not have been suppressed in any fair treatment of the subject, inasmuch as it proves that I have dealt with such matters in no bigoted or one-sided spirit. This general failure to grasp the true situation and to represent it fully I prefer to attribute to other causes than that of a deliberate intention to misrepresent my action; it is, nevertheless, of so serious a

character that I have felt bound to emphasise it in this way, before I proceed to consider further matters which it closely affects.

C. THE  
TWO RE-  
QUIRE-  
MENTS  
OBJECTED  
TO.

I have been given to understand that there are only two of my "Requirements" which are seriously objected to, and which stand in the way of a general conformity to my directions. The first is the "Requirement" that there shall be no celebration of Holy Communion unless there be the prescribed number of Communicants; the second is that bodies of unconfirmed children shall either not attend the full Communion Service, or shall be withdrawn at the end of the Prayer for the Church Militant.

I. THE  
REQUISITE  
NUMBER OF  
COMMUNI-  
CANTS.

(a) "Re-  
quirement"  
explained.

There is practically no difficulty here. The "Requirement" had reference really to the ordinary celebrations in our *Churches*. It would have been well, perhaps, if I had stated this more explicitly. I had not in my mind *out-stations*, where, perhaps, there are only four or five Communicants, nor cases of sickness in outlying districts, where no other Communicants can ever be obtained. I mentioned the rubric in the office for the Communion of the Sick to prove how much importance the Reformers attached to having a sufficient number of Communicants.

(b) Dispen-  
sation.

I have already made it known that where any special difficulty exists, owing to exceptional circumstances, in the way of carrying out my "Requirement" (this or any other), if the case is reported to me, it shall receive my most careful consideration. Indeed in my "Charge" I invited you all to "take counsel" with me in this way, if you felt any occasion for doing so.

(c) Experi-  
ence of one  
mission.

It is interesting to note that in one of the largest of our Missionary centres this difficulty with regard to communicating the sick seldom, if ever, occurs; there is generally a Catechist available who, with the School-master or some other Communicant, will make the required number. It is taken for granted that proper notice will be given where the sick-

ness is chronic ; in sudden and urgent cases it may, of course, be impossible or inexpedient to procure any other Communicant ; the last rubric in the office for the Communion of the Sick would then legitimately apply.

The "Requirement," therefore, as such, stands. It is a <sup>(d)</sup> "Requirement" perfectly explicit rule of our Church, and in our own day <sup>stands.</sup> there is good reason why it should be observed as scrupulously as possible. I will go even further and say that in a country like India and with Indian Christians it is our duty to set before our converts in all its fulness that very idea of *Communion* which is so essential a part of this particular service.

I repeat, therefore, that in all but cases of real emergency the office for the Communion of the Sick is to be used, and not the "reserved Sacrament," and also that whenever it is possible, the requisite number of communicants is to be obtained. I feel satisfied that with this fuller explanation your objection to what I require will disappear.

Had I foreseen that this particular "Requirement" would have been singled out for resistance I would have tried to be more explicit as to the reasons against it.

As, however, it would have been impossible to deal with a single point at sufficient length in my "Charge," I have thought it advisable to supplement in this way what I said ; for it is quite evident that to neither Clergy nor Laity is there enough information at hand to enable them to arrive at a right decision, and "Appendix I." was not sufficiently full or explicit for the purpose. There are two main lines of objection to this custom either of which is quite strong enough to justify my "Requirement" ; the one is *liturgical*, the other is *doctrinal*. But before dealing with these objections I would like to consider briefly certain reasons which some of you have given why you oppose yourselves to what I have laid down, and also one or two minor reasons why the custom I complain of is at least inexpedient.

First of all you question my right to lay down a requirement of this sort on my own *ipse dixit*, and you infer that unless a Bishop can point to some legal ruling on a subject or

II. UNCONFIRMED CHILDREN AT HOLY COMMUNION.

(a) Need of further explanation.

(b) Bishop's *ipse dixit*.

to some pronouncement on it by another Bishop he ought to hold his peace, otherwise he is acting *ultra vires* in dealing with the subject at all. To put it in another way, a Bishop's office is merely to register and repeat what others have said, and if he goes outside this he is not to be regarded as laying upon his Clergy things "Lawful and honest". Surely this is a proposition which it is quite impossible to maintain; nor do I think you would seriously wish to reduce the scope of a Bishop's jurisdiction to that of a mere human phonograph; for that is what it amounts to. The Head of any Department has more liberty of action than that, otherwise his affairs would be chaos, and his authority a cipher; many matters arise from time to time which it comes within his province to settle on his own *ipse dixit*. In the same way a Bishop, if he is to exercise effective control over his Diocese, must clearly be free to pronounce his *ipse dixit* in questions over which he has jurisdiction and about which he considers his decision to be indispensable in the performance of his duty. The fact that no other Bishop has issued a direction on this subject, or that no legal decision upon it has been pronounced, cannot preclude me from the right to deal with it, if in my judgment it is a matter which demands treatment within my own sphere of action. The burden of proof obviously lies with those who deny that such treatment is either "lawful or honest".

(c) *Ultra vires.*

I have so far dealt with this point on general lines because it carries with it a general principle of some importance. But to come to the particular question in dispute, in order to meet every objection I have taken legal opinion as to whether or not I was acting *ultra vires* in giving the direction complained of, and the answer is that I was not. The *time* and *manner* and *place* of my pronouncement were *intra vires* inasmuch as it was made at my official Visitation in my Cathedral Church and was addressed to my Clergy who had been duly and properly summoned to attend. The *matter* of my pronouncement was *intra vires* inasmuch as it was a matter closely concerning the religious training of our Church School-children, and intimately connected with one of our Church

Services. Whether my pronouncement was correct is another question which we will consider presently. My immediate point is that my making of it was not *ultra vires*.

But it is to be further noticed that this particular pro-<sup>(d)</sup> Report nouncement of mine was not even an *ipse dixit*—very far from it. At the time of my Visitation I drew your special attention to the Report of the Royal Commission to which I have already referred. The unanimous “findings” of this Report are the latest decision, by a very competent tribunal, on certain matters of grave importance to our Church as a whole and of direct concern to this Diocese. Amongst those matters is this very question under consideration. In the list of “*Illegal practices of a graver kind connected with the service of Holy Communion*” is “*Children’s Eucharists*”. You say at once “but this is not ‘Children’s Eucharists’; there is a difference”. Granted there is, but not a *material* difference, and this is clearly the view of the Commissioners, for in the body of the Report where these “illegal practices of a graver kind” come under discussion (pp. 31, 32) we read: “*We have had to consider many instances of the development of the tendency to separate the celebration of the Holy Communion and attendances thereat from the reception of the Sacrament. . . . Numerous instances show that children MANY OF THEM BEING UNCONFIRMED are trained in the habit of attending the service of Holy Communion, without receiving the Sacrament.*” Again “*a service at which many are present, who, BEING UNCONFIRMED, cannot communicate, is not such a service as that which was contemplated when the Order of Holy Communion received its present form.*”

In face of these facts and quotations you will, I think, relinquish your contention that in dealing with this matter as I have done I either delivered myself of an *ipse dixit* or spoke *ultra vires*.

Something has been said of the rights of children at <sup>(e)</sup> Legal “Common Law” to remain throughout any services, the rights of children. Church being a place of public assembly; I fancy that, if this were a sound contention, you yourselves might find it of wider application than you would approve. Clearly the Churches are, under me, subject to your control for the purposes of

public worship, and the question is not one of "Common Law" at all but of "Ecclesiastical Order," the children in our Church schools together with their teachers being under your direction as to what services they shall or shall not attend.

(f) Rights  
of parents.

With regard to "parents' rights" I have already said in my "Charge" that they undoubtedly have a right to keep their children with them in church if they choose to do so, but they have no right to interfere with the discipline of the school in which their children are. As a matter of fact only a very small percentage of parents keep their unconfirmed children in Church for the whole of the service of Holy Communion; nor would they be the least likely to begin such a practice unless directly incited to do so.

(g) Some  
minor con-  
siderations.

The point about the "sermon" will be dealt with presently under the "liturgical" section: I only refer to it now in order to draw your attention to a curious inconsistency, *viz.*, that there are some of you who, although contending that the Holy Communion Office is the only one in which a sermon is provided for in the rubrics, yet do not conform to the rubric in that very particular! I may, perhaps, be further permitted to point out that in some Churches, where this custom obtains, children are growing up almost, if not quite, unfamiliarised with Morning Prayer and Litany. In other Churches these offices, owing to the exigencies of Choral Communion, are so rendered as to repel rather than attract our young people. This point has been overlooked, but it is a not unimportant one. Here again it is open to serious question whether the familiarity with Holy Communion which frequent attendance at it from early days must engender is a wholly good thing. With some of us this very familiarity is one of our greatest religious difficulties. With young and unconfirmed children attending the service week after week but without the stimulus and strength which come of actual reception, it would be very unnatural if some of the bloom of reverence were not destroyed, and that holy fear which is so precious a possession in our approach to the most sacred things, endangered.

The following testimony is from one of the most experi-

enced and best informed of the Missionaries in the Diocese, by no means a member of the so-called Evangelical Party; it came to me quite unsought: "With regard to 'Children's Eucharists' I would say that I used to allow children to be present but afterwards gave it up, not because of any intimation to do so, but because I felt that Indian children at least were gravely injured by the practice. They come and sit and look on, being manifestly incapable of much religious effort, and the habit so acquired follows them through Confirmation. I cannot imagine anyone who knows them thinking that they gain by presence at the Holy Communion any good which cannot be gained in other ways without such great risk."

These are some of the minor considerations which might well justify my view of the matter, even if there were not others even more important, which place it beyond dispute. I have already intimated what these are, and we will now proceed to deal with them as fully as the occasion will allow.

The liturgical grounds upon which some of you resist my 1. LITURGI-  
"Requirement" are, I gather, three-fold; (a) God-parents <sup>CALLY CON-</sup>  
are told in the Baptism Service to "call upon" children "to <sup>SIDERED.</sup>  
hear sermons," whereas the rubrics provide for no sermon except in the Communion Service; (b) it is the right of all "baptised" persons to be present throughout that service; (c) there is no rubric which bids their withdrawal. We answer as follows:—

It is not quite accurate to say that the rubrics make no (a) The  
other provision for a sermon except in that Service, for in the <sup>Sermon.</sup>  
rubric before the final address in the Marriage Service are the words "after which, *if there be no sermon*". Clearly provision is made here for a sermon, and in such a way as to justify the inference that there might be sermons in other Services than that of Holy Communion. That such sermons were common is proved by one or two considerations. Bishop Cosin altered one of the rubrics in the Burial Service, inserting the words, "*If there be any Divine Service to be read, or sermon to be made at this time, etc.*". Although this rubric finds no place in our present Prayer-Book it proves that it was customary for

“sermons to be made” at funerals. Furthermore a study of the Canons and Constitutions of 1662 with regard to the establishment of a “Preaching Order” makes it clear that sermons were not confined to Holy Communion (Canons 46-56). This is borne out by the fact that such sermons are still preached in the University Churches and some of our large Parish Churches: *e.g.*, there was, until quite recently, a special “preacher” attached to the Sheffield Parish Church. It is further borne out by the existence of “Preaching Crosses”. To the same effect is the note on p. 377 of Blunt’s “Annotated Prayer-Book” which says: “*It may be doubted whether the ‘Bidding Prayer’ (provided by Canon 55) ‘was ever intended to be used for sermons preached during the Communion Service’.*”

But apart altogether from these considerations it is beyond dispute, as we shall show hereafter, that the presence of bodies of unconfirmed children or indeed of any non-Communicants as *taking part* in the service after the Prayer for the Church Militant (*i.e.*, after the sermon) was not contemplated.

(b) Unauthorised innovation.

Incidentally it is significant that no one has directly controverted my assertion that the practice of retaining bodies of unconfirmed children throughout the celebration of Holy Communion is an unauthorised innovation of comparatively modern times. Indeed I have heard this admission made by High Churchmen who were otherwise not opposed to this practice. Unless the practice were such an innovation it would be very curious that no trace of it should be found in our great Cathedrals at home, such as St. Paul’s and York Minster which have their Cathedral Schools attached to them. I confidently appeal to those who can carry their memories back thirty years to say whether they can recall such a custom as existing in those days.

(c) Children as baptised persons.

It is misleading to speak of unconfirmed children as having the right to attend Holy Communion on the ground of their being “baptised” persons. It is true that infant baptism places children within the Covenant of Grace and gives them a *saved* position, but until they ratify that Covenant in their own persons and receive the grace of Confirmation they are not in a *privileged* position; they are still “learners” and as

such they are, like catechumens, not entitled to behold the mysteries; also like catechumens they have still to "*confess Christ before men*". The following authorities make good this contention as to the relation of Confirmation to Baptism in finally sealing the Christian Covenant, and as to the close connection between the Church's treatment of catechumens and unconfirmed children on the ground that both alike were "learners" and had still to "*make open profession of Christ*". It will, of course, be borne in mind that in the earliest days of Christian history Confirmation followed immediately upon Baptism and that then even infants were communicated. It is also significant that from the very beginning the offices of the Bishop were always reserved for the completing rite of Baptism—*viz.*, Confirmation by chrism or laying on of hands.

Bingham's "Christian Antiquities," bk. xii., chap. iii., sec. 3, p. 28 (time of Tertullian): "*It was this unction*" (*i.e.*, in Confirmation) "*as the completion of baptism to which they ascribed the power of making every Christian, in some sense, partaker of a royal priesthood*". *Ibid.*, p. 42 (objection made against Novation): "*That he ought not to be ordained because being baptised privately with clinic baptism he had afterwards neglected to receive his consummation from the hands of the Bishop which ought to have been done by the laws of the Church*". "And to this purpose the Council of Neo-Cæsarea has a Canon forbidding such to be ordained, which is made part of the code of the universal Church. The Council of Eliberis also excludes such as have not '*Lavacrum integrum*,' '*their own baptism completed by the laying on of hands*' from the privilege of giving baptism to others, which in cases of necessity, they allowed to all other laymen."

Professor Swete (Regius Professor of Divinity, Cambridge), speaking of the Sarum Manual ("Church Services and Service Books," p. 123), says: "*First among the offices of the Manual are those which relate to the Sacrament of Baptism and its supplementary rite, Confirmation. The Confirmation would follow the Baptism immediately, only if a Bishop were present. Bede tells us how St. Cuthbert went about his Diocese for the purpose of laying hands on the newly baptised, and this*

custom was maintained by the mediæval Episcopate" (pp. 139, 140).

"In regard to Confirmation the Church of England has gained immeasurably by a return to the Apostolic laying on of hands, and by a discipline which renders it possible to restore in the case of persons baptised in infancy the instruction and spiritual training formerly secured by the Catechumenate."

Homily, "Concerning the Sacrament"—"*Why were the public penitents and learners in religion commanded at this time to avoid?*"

Christopher Wordsworth, Bishop of Lincoln, "Miscellanies" (pub. Rivingtons), vol. ii. Quoting 60th Canon of A.D. 1603 the Bishop says: "*All Bishops should lay their hands upon children baptised and instructed in the Catechism of Christian Religion*" (p. 174). "*It is not enough to believe in Christ. It is necessary also to confess Him openly before men. Confirmation is the appointed way of confessing Christ before men*" (p. 175).

Mgr. L. Duchesne, "Christian Worship" (S.P.C.K., 1904). In describing the Roman usage of the Mass at the time when Confirmation followed immediately upon Baptism the writer tells how with great circumstance "*the newly initiated participated in the holy mysteries for the first time*" (pp. 314, 315). The Gallican rites of Baptism and Confirmation were practically the same: "*The ceremony ended with the Celebration of the Eucharist, in which the neophytes took part for the first time*" (pp. 327-330). Describing the "Mass in the East" he says: "*There was in fact a veil which, stretching across the Altar, or even across the whole apse, shut out the view up to the moment when after the dismissal of the catechumens and other non-Communicants, the Celebration of the mysteries in the presence of the initiated only was begun.*" In his comparison of "Rites and their Antiquities," Duchesne says (pp. 333, 334): "*The New Testament sets before us, in earliest times, an initiation composed of two acts by virtue of one of which, viz., Baptism in the water, the converted person is washed from his sins, while by the other the gift of the Holy Spirit is imparted to the soul of the neophyte. . . . While, however, Baptism might be performed by the*

*inferior members of the Christian Community, the imparting of the Holy Spirit was reserved to the chief rulers and to the Apostles and to those invested with apostolic powers."* With the Apostolic Fathers and the Apologists of the second century it was the same. In the fourth century the two ceremonies went together, the Bishop praying (with unction and imposition of hands) for the Holy Spirit. (P. 337): "*When local Churches became more and dependent parishes had been created outside the Episcopal city priests were allowed to confer Holy Baptism, but nowhere in its entirety; they had to obtain the oils and chrism, etc., ready consecrated by the Bishop*". "*This restriction expressed symbolically the idea that none could enter the Christian Community without the personal intervention of its supreme ruler.*"

Reichel, "Manual on Canon Law," vol. ii. ("The Sacraments"): "*Catechumens received instruction technically called Catechism*" (p. 35). "*Baptism is necessary to all to salvation. Hence children and idiots from their birth may be baptised*" (pp. 38, 39). In a note at the same place Reichel, after quoting Isidor, Augustine, Boniface and Innocent III., states that "*such*" (i.e., children and idiots from birth) "*receive baptismal grace 'quoad habitum' but not 'quoad usum'*".

In another note (p. 40), "*Const. 4. Peckham, A.D. 1279, requires children to receive Catechism between the time of their birth and their being perfectly baptised [i.e., "confirmed"]*". Lynd., 243: "*Confirmation may be said to be a Sacramental rite which is part of and the completion of Baptism*" (p. 50, note, p. 52). Theodori Poenit., ii., iv., 5, in Haddon and Stubbs, iii., 195: "*We believe no one can be perfect in Baptism without the Bishop's Confirmation*". Pseudo-Isidor *ap. Gratian*, iii., Dist. v., c. 3: "*These two Sacraments*" (i.e., Baptism and Confirmation) "*are so closely bound up together that unless death intervene, neither can be separated from the other.*"

I submit that in jealously guarding the mysteries of Holy Communion from the unworthy and uninstructed it is difficult to maintain that the Church would have dismissed "Catechumens" and retained the "unconfirmed" as witnesses of the full Celebration of the Holy Communion.

(d) Rubrics  
and non-  
communicat-  
ing attend-  
ance.

We come now to the objection that there is no rubric which directs the withdrawal of unconfirmed children from any part of the service of Holy Communion. This brings us face to face with the whole subject of non-communicating attendance. But in passing I would first point out that the contention is quite untenable that what the rubrics do not expressly forbid may be permitted; for, if this were so, Reservation for Adoration, Holy Water, Incense and many other things which are illegal would be permissible. Clearly also the case of "non-communicating" attendance carries with it the case of unconfirmed children, with this reservation, *viz.*, that even if it could be proved that the Church approved or allowed the non-communicating attendance of habitual or some-time Communicants, that would not establish its approval of the non-communicating attendance of unconfirmed children who, from the nature of the case, could not communicate at all. But it can be clearly shown that from the earliest ages down to mediæval times, the Church Catholic has disapproved of a non-communicating attendance and that the Church of England at and since the Reformation has uniformly manifested the same mind.

The Report of the Royal Commission says (p. 33, par. 192): "*The custom of attendance at Holy Communion without reception is not mentioned in the records of the primitive Church except possibly in the case of one class of penitents*". (It can, I think, be shown that not even the "consistentes" were excepted from the rule of dismissal. *Vide infra*, p. 78.) In Appendix D of the Report the subject is dealt with more fully by the Rev. T. W. Drury, B.D. He gives the opinions of sixteenth and seventeenth century divines, and also the significance of certain changes in the rubrics of the Prayer-Book up to the last revision in 1662. These are uniformly against the recognition of a non-communicating attendance.

We will take two of Mr. Drury's authorities. Speaking of Bishop Andrewes he says: "*In a service for consecrating Churches which the Bishop drew up in 1620 for use in his Diocese of Winchester, the withdrawal of those not about to communicate is expressly recognised. 'After these prayers are ended the Lord*

*Bishop takes his seat apart where he was before and the people not intending to communicate are dismissed and the door shut.' "* " *In 1652 Bishop Cosin wrote an account of our services for the information of those residing on the Continent. In describing the office for Holy Communion he says 'Postea (sc. peracto offeritorio) qui nobiscum communicaturi non sunt emittuntur foras'.*" I have purposely selected Bishops Andrewes and Cosin because these are two of the Anglican divines whom some of you profess to follow.

With regard to the rubrics, of which Mr. Drury gives a brief history, he adds: "*It has been thought best to adduce these passages with but few words of comment. They illustrate the gradual cessation of the practice of non-communicating attendance which is referred to in the Report, and the attitude of leading Divines towards that practice.*"

But it will be well to supplement the Report by some independent authorities and references.

There is but little direct testimony to be obtained from early writers as to the custom under consideration; as far as I know there is absolutely none in support of it. The Clementine Liturgy in the "Apostolical Constitutions" (date uncertain, especially of bk. viii. in which this occurs) directs children to "stand at the reading desk" also mothers to receive their children; but from the same "Constitutions" (bk. iii., sec. 16) it is clear that these children were not only baptised but also confirmed.

Bingham, "Christian Antiquities," bk. xv., chap. iii., sec. 5: "*The Deacon is appointed again to make a solemn proclamation, ordering all non-communicants, catechumens, penitents and unbelievers to be excluded*".

Scudamore's learned work on the "Communion of the Laity" (1855) in answer to a "Treatise on the Eucharist" by Mr. Robert Wilberforce who afterwards "verted" to Rome, deals with the whole subject very fully and very conclusively, showing the whole mind of the early Church and of the Reformed Churches as set against non-communicating attendance. We can give only a few extracts here. After quoting Justin Martyr and St. Chrysostom, he quotes the

well-known liturgist Cardinal Bona: "*There were then in the time of Strabo*" (middle of the ninth century) "*some so tenacious of the original custom of communicating in the Mass at which they were present, that they did not hesitate to receive the Communion more than once in the day, if they were present at more than one Mass.*" With regard to the "consistentes" (referred to in the Commissioners' Report and in the earlier part of this letter, *vide supra*, p. 76) he says: "*In many Churches at least, if not in all, and from a very early period, penitents in the last stage of their probation were allowed to 'communicate with the faithful in prayers' though still forbidden to partake of the Holy Eucharist. This Communion in prayers, however, is generally thought to imply their presenee, as non-communicants, during the Celebration; and their supposed presenee is accordingly pleaded as an early witness to the principle of 'offering without partaking.'*" Scudamore goes on to say ". . . for whatever purpose they might be there, it was not as conjectured that they might 'offer the Sacrifice' without communicating"; he then quotes the Council of Ancyra (A.D. 315) in support of his view.

[It may here be mentioned in this connection that Waterland (vol. iv., p. 792, Oxf. 1843) was also of opinion that the "consistentes" were not present at the Celebration. Referring to what Pope Sericius (*circa* A.D. 385) said about some non-communicants (*i.e.*, the "consistentes") abiding till the whole service was over and the argument which some persons had based on this, Waterland says: "*They did not observe that the 'preparation' was called the 'service' or the 'Mass' and that the 'Communion' properly began not till that service was ended, and the non-communicants were withdrawn.*"]

Scudamore quotes the second Canon of the Council of Antioch (A.D. 341) the decrees of which form part of the "Code of the Universal Church". "*By this it was provided that all who entered the Church and heard the sacred Scriptures, but did not communicate with the people, or turned away from the holy reception of the Eucharist in a disorderly manner, should be cast out of the Church.*" (N.B.—It is clear that the "disorderliness" consisted in not remaining to "receive".) Passing on to post-Reformation times in our own Church Scudamore

brings Laud, Juxon and Wren to prove that in their handling of the Scottish Liturgy of 1637 it was clear that the withdrawal of non-communicants was the established rule in England. He proceeds: "*In 1639 Bishop Montague, in a synod held at Ipswich on the 8th October is said to have given the following directions to his Clergy for the orderly administration of the Sacrament: 'After the words of exhortation, pronounced aloud by the minister standing at the Communion table to the parishioners as yet in the Church "Draw near, etc.," all intending to communicate are to come out of the Church into the Chancel, . . . all being come in, the chancel door is to be shut and not to be opened till the Communion is done, that no communicant depart till the dismissal, no non-communicant come in among them, no boys, girls or gazers be suffered to look in as at a play.'*" These directions throw considerable light on the rubric of the Prayer-Book of 1549 which having enjoined Communicants to come into the Quire adds: "*All other (that mind not to receive the Holy Communion) shall depart out of the Quire, except the Minister and Clerks*". Some have argued from these words a clear recognition of a non-communicating attendance, oblivious of the fact that in those days a heavy Chancel-Screen with folding doors separated the "Quire" from the rest of the Church and that to be shut out of the Quire was equivalent to being altogether excluded from the Service which was going on there. "*In a calumnious attack on the Clergy of Durham, published in 1642, one charge preferred against them is that they 'took for their assistants at the Communion the whole Quiremen and children which communicated not, contrary to the custom and practice of all Cathedral Churches'*" ("A Catalogue of Superstitious Innovations," etc., p. 28: in "*Hierurgia Anglicana*," p. 363).

Waterland, vol. iv., Oxf. Pr., p. 791: "*The Deacons just before the Salutation of Peace, warned all non-communicants to withdraw*". (Note "*Si quis non communicat det locum*," Gergor. M. Dial., lib. ii., cap. 23.) "*Chrysostom himself intimates in another Homily that all non-communicants are warned to depart*" (Chrysos. "Homil. de Fil. Prod.," tom. vi., p. 375, Paris.) Referring to the Councils of Agde and Orleans (A.D.

506, 511) he says: "So that though the dismissal of the non-communicants might perhaps be deferred somewhat later now than in Chrysostom's time, yet dismissed they were before the Communion properly came on".

Blunt's "Annotated Book of Common Prayer": "In 1552 this rubric (i.e., about non-communicants, loiterers, gazers) disappears; the presumption being that none but communicants now remained."

Homily "Concerning the Sacrament": "... The heavenly Supper where every one of us must be guests not gazers, eaters not lookers". After speaking of the Choir door being shut and "learners" excluded, the Homily continues: "Why did they celebrate these mysteries the choir door being shut?"

Christopher Wordsworth, D.D., Bishop of Lincoln, in his "Miscellanies" gives the testimony of Justin Martyr, Cardinal Bona and Bingham as to the Church of the early ages being opposed to non-communicating attendance; he then adds in a note: "An eminent liturgical writer of our own day, Archdeacon Freeman ("Principles of Divine Service," i., 388), says that non-communicating attendance is utterly at variance with the mind of primitive times and of the Ordinance itself". The Bishop then shows clearly from the changes in the rubrics of the various reformed liturgies of our Church that the practice had been stopped, and so no directions were necessary in the Prayer-Book of 1662. "And," he says, "this agrees with the statement of Bishop Cosin, 1662." "Besides, the whole of her service after the prayer for the Church Militant is so framed as to be applicable only to ACTUAL communicants." "If now it be necessary to appeal to a credible witness of the mind of the Church of England in the question of non-communicating attendance, we may cite the words of one whose authority in the liturgical matters of our own and other Churches stands deservedly high, Bishop Cosin, in the middle of the seventeenth century, who, in his treatise on the religion, discipline and ritual of the Church of England, says: 'After the Prayer for the Church Militant, those persons who are not about to communicate with us are dismissed out of the Church' (emituntur foras'). It has indeed been attempted by some to evade the

force of this statement by suggesting that Bishop Cosin meant only to say that non-communicants were ordered to withdraw from the Chancel into the body of the Church: but '*emittuntur foras*' can only signify 'they are sent out of doors'; and next, at the time to which Bishop Cosin refers . . . the Holy Table itself, in most parish churches, stood not in the chancel but in the body of the church." (See Canon VII. of 1640.)

That Bishop Wordsworth had in his mind at this time non-communicating attendance for the purpose of adoration is clear, because in dealing with the spiritual dangers and disadvantages of it when separated from actual reception he says: "*But spiritual Communion and 'adoration' require no such previous preparation*".

Dean Goulburn on the "Communion Office" says: "*At the end of the prayer for the Church Militant there is an obvious break which is (or ought to be) signalised by the retirement of non-communicants*" (p. 155).

Archdeacon Norris in his "Manual on the Prayer-Book" (p. 181), says: "*If there be a Communion this is the proper time for non-communicants to withdraw*" (i.e., after Prayer for the Church Militant). (Note, p. 182): "*Chrysostom no less sternly reproves the attendance of non-communicants*". "The Second Prayer-Book of Edward VI. sternly reproved the custom". The address condemning the practice "*continued to be used on days of Holy Communion till 1662. . . . The charge to depart, addressed to non-communicants, was then omitted as inappropriate; nor was the custom of remaining without participating any longer prevalent*" (p. 182). "*But the whole tenor of the exhortations as they now stand makes it plain that our Church disapproves such a practice as much as ever*" (p. 183).

John Wordsworth, D.D., Bishop of Sarum, "The Holy Communion" (Longmans, Green, & Co., 1901): "*Justin Martyr says that none but baptised persons were allowed to partake of the Eucharist, and that each of those who were present did so* (1 Apol. 65, 66). Either, therefore, none other than baptised persons had been present throughout, or they had been dismissed at some point in the service which is not noticed" (p. 75).

(N. B.—Clearly these “baptised” persons, if present, had also been “confirmed,” otherwise they could not have communicated.)

The Bishop proceeds to describe the primitive Christian congregations as open to all; he adds: “*Then there would be the unconverted members of a family, children, and dependents, who would come in with their relations and masters. These would naturally be dismissed and hence grew up in time a regular form of dismissal, proclaimed by the deacon, traces of which lasted on into the Middle Ages*” (p. 76). (Note pp. 76, 77): “*The word ‘Missa,’ a doublet of ‘missio’ = dismissal, as in the phrase ‘Missa Catechumenorum’ and ‘Ite, missa est’ came to be used for the service ended by dismissal, and then as a synonym for liturgy or prayer. Hence the word ‘Mass.’*”

In view of the above facts and authorities it is unnecessary to add anything in support of my contention that the presence of unconfirmed children throughout celebrations of Holy Communion is an unauthorised innovation of comparatively modern times, and is liturgically untenable.

## 2. DOCTRINALLY CONSIDERED.

### i. Preliminary considerations.

In addition to urging that the attendance of bodies of unconfirmed children throughout the office of Holy Communion was impermissible on liturgical grounds, I said or implied that it was impermissible on doctrinal grounds. Certainly I meant that, and still mean it. Now it is of the first importance in controverting on matters of doctrine that we should be scrupulously accurate as to what our opponents say and also as to the terms they use. If those of you who signed certain memorials will pardon me for saying so, you have failed in both respects in the somewhat ill-considered judgments which you have passed upon this part of my “Charge,” and, in doing so, you have not unnaturally misled others. We must put this straight before we can come to close quarters with the subject itself. (a) In the first place I am charged with having misrepresented the sacramental views of the extreme section of High Churchmen, (b) in the second with denying the “Real Presence” in the Sacrament, (c) and in the third with excluding from the permissible

Sacramental teaching of the Church of England a view of it acknowledged to be permissible by Archbishop Temple and pronounced to be permissible by the Judicial Committee of the Privy Council in the well-known case "*Sheppard versus Bennett*". I hope and believe that this is a fair statement of the chief doctrinal points on which you challenge my views as expressed in the "Charge". I respectfully submit that in each case you are mistaken.

You object that I have identified your views with those (a) Misrepresentation of views of Clergy. of "Transubstantiation" commonly associated with the teaching of the Church of Rome. Now, it is quite true that I presented that teaching in its baldest form as sufficient for my purpose; I had not the space nor did I consider it necessary to enter into those finer shades of distinction whereby Roman casuists seek to escape from some of the conclusions of ordinary "Transubstantiation" *e.g.*, there are those who deny that only the "accidents" of the Elements remain, inasmuch as this would destroy the nature of a Sacrament, it being essential to such nature that the "outward and visible sign" should remain. Edgar C. S. Gibson, D.D., the present Bishop of Gloucester, in his work on *The Thirty-nine Articles* in dealing with this "*more refined and spiritual form in which the doctrine*" (*i.e.*, Transubstantiation) "*is capable of being presented,*" says: "*We cannot but feel compelled to resist it when it is pressed as an Article of Faith and our assent to it is required as a condition of Communion. At best it is but a theory of the schools, a philosophical opinion which is destitute and incapable of proof . . . involved in tremendous metaphysical difficulties.*"

This view of Transubstantiation is still Transubstantiation and carries with it, as I said in my "Charge," the practices of "Monstrance," of "Reservation," of "Elevation of the Host," and prostration before it, and, most significant of all, of non-communicant attendances at "Mass". The Report of the Royal Commission (p. 44) in speaking of these and other practices as arising from the condemnation of the doctrine of Berengarius and the definition of Transubstantiation in the thirteenth century uses the following significant words: "*A distinct change then passed over the ceremonial accompanying the Celebration of the*

*Holy Eucharist, in regard to the actions attendant upon the consecration, and especially the acts of outward devotion directed to the consecrated elements ; a change plainly significant of that exact belief concerning the effect of consecration which was imposed by the dogma then defined. A special character, therefore, belongs to the practices which at that time and under those conditions came into use or received an altered form. It is probable that this is not fully realised by many of those who have been led to adopt some or all of the practices referred to ; but in view of the close historical connection between the introduction or development of these practices and the rise of a belief in the doctrine of Transubstantiation, we cannot but believe that they were deliberately omitted from our reformed Communion Office ; and that their revival is not only wanting in authority, but is also extremely dangerous, as tending to express and likely to suggest what the Church of England has in unmistakable terms rejected."*

This is exactly my point, although I had not these words before me when I wrote my "Charge".

The following is an extract from a letter showing that, whatever the intention of such teaching may be, it fully justifies the interpretation which I have put upon it : my correspondent gives full name and address and confesses to having joined the Roman Communion since leaving this Diocese. "*I am now a Roman Catholic, and it may interest your Lordship to know that the teaching I received at . . .*" (a station in this Diocese) "*on the subject of the Mass and Holy Communion was identically the same as that given in the Church to which I now belong. I had nothing to learn on that subject when I became a Roman Catholic.*"

That there is some subtle distinction between the most enlightened sacramental teaching of the Roman Church and the teaching of a certain section of you I have no doubt ; but the whole point of my contention was not that your views were identical but "*that the ritual and practices which represent Roman teaching are the very ritual and practices which in our own Church are at the root of our present troubles*" ("Charge," p. 38). In other words the outward expressions you give to your

adoration of the sacramental Presence are so significant of Roman in contradistinction to Anglican teaching as to lay you seriously open to the very misunderstanding of which you complain. I submit that I was not to blame for pointing this out, nor was I misrepresenting you.

It has been asserted that I have no belief in the "Real <sup>(b) The</sup> Presence". This assertion rests apparently on the ground "Real Presence". that I am not prepared to define the exact time of its communication as some of you do, nor to express my belief in it in the same manner of adoration. I take very strong exception to this conclusion as wholly unwarrantable. We shall see presently that in my belief as to the "Real Presence" I am in the company of some of the greatest and most representative Divines of our Church. I have been called "Receptionist" and "Zwinglian" simply because those who have thus misrepresented me have not been accurate in considering the terms I actually used. A "Receptionist" or "Zwinglian" holds the view that the sacramental Presence is vouchsafed to the faithful communicant only "*at the moment of reception, and not before*"; that is to say, it is *identified* with reception: but the belief which I ventured to express with regard to the "Real Presence" was, that it was "*intimately associated with reception*". This I will presently make good; but for the moment I would draw your attention to the essential difference between *identification* and *association*. I repeat what I said in my "Charge" to be the clear teaching of the Prayer-Book and of the Church of England, *viz.*, "*there is a real sacramental Presence,*" "*it is intimately associated with reception*".

With regard to what is permissible sacramental teaching in the Church of England in the matter of the "Real Presence," I am said to be at variance with the views expressed by Archbishop Temple and judgment given by the Judicial Committee of the Privy Council in the Bennett case.

Again I think you have fallen into error through want of <sup>(c) Arch-</sup>accuracy. The Archbishop had under discussion the teach-<sup>bishop</sup>ing "*that the Real Presence is bestowed in the reception and not before*"; but I have already pointed out that this view was <sup>Temple.</sup>

not the view which I expressed in my "Charge". In speaking of this view the Archbishop said: "*It is nowhere explicitly asserted so as to exclude altogether the other opinion, viz., that in some mysterious way there is a presence attached to the Elements from the moment of their consecration*". Later in the address Archbishop Temple confessed that it was difficult to see the difference between this view and that of Lutheran "Consubstantiation"; he also made a clear distinction between "*the adoration of Christ present in the Sacrament* and external marks of adoration". But it was with these "external marks of adoration" that I was dealing throughout this part of my "Charge," one of them undoubtedly being the attendance of non-communicants for the express purpose of adoration. There is as far as I remember no evidence whatever that the Archbishop had in his mind adoration by a non-communicating Congregation when he contrasted the two views of the "Real Presence"; the view which he says is not excluded "altogether" has reference clearly to Communicants; to them this view is not excluded; but adoration on the part of non-communicants, and especially of those who are not in the position of Communicants, such as unconfirmed children, is an exact illustration of the distinction which the Archbishop drew between the permissible "adoration of Christ present in the Sacrament" and "external marks of adoration". To Communicants, Christ is present in the Sacrament, and they are not excluded "altogether" from the view that His presence is vouchsafed under the veils of the consecrated Elements from the moment of consecration; but there is no warrant whatever for saying that this is true or that Archbishop Temple would have held it to be true of non-communicants; it is just such an "external mark of adoration" as he would himself have been the first to take exception to. If you study the context of my "Charge" carefully you will see that this was exactly what I meant when I said (p. 38) "*the Consecration Prayer works no such miracle in the bread and wine as to make them an object of adoration in themselves*". Taken out of their context these words would seem to imply that the bread and wine could in themselves

be held to be objects of adoration, and of course no one holds this view; but taken in immediate connection with what preceded, it is clear that I was protesting against the view of an objective Presence miraculously veiled beneath the bread and wine, adored and yet *dissociated altogether from reception*. Such adoration could only correspond with my description of it. In other words, if there be no reception, nor any intention of reception of that which Christ is sacramentally present to give (as is the case of course with non-communicants) external marks of adoration can only be to the signs of the Sacrament, *i.e.*, the consecrated bread and wine and not to the essence of the Sacrament, *i.e.*, the Body and Blood of Christ. There is nothing in this view which is at variance with what Archbishop Temple said.

We come now to the "Sheppard v. Bennett" case and the verdict of the Judicial Committee of the Privy Council. <sup>(d) Privy Council Judgment.</sup> Without dwelling on the inconsistency of the appeal of some of you to any "findings" of the Privy Council in matters spiritual or doctrinal, I would at once point out that your appeal in this case will not bear the interpretation which you desire to place upon it. Again this mistake arises from a want of accuracy. If you had studied carefully the Report of the Royal Commission on this subject you would have discovered that the verdict of the Judicial Committee was by no means an unqualified acquittal of Mr. Bennett as to the legitimacy of his views as to the "Real Presence". *His words were held to be "rash and ill-judged and perilously near a violation of the law". He was acquitted, because the Court, having regard to the penal character of the proceedings and to the defendant's right to the benefit of "any reasonable doubt," thought his words capable of a construction which did not call for judicial condemnation. The real relation of the judgment to Mr. Bennett's teaching has been frequently misunderstood. His language has been taken in the sense which the Court held that it "narrowly avoided".* It is in this sense that some of you have taken it. The acquittal of Mr. Bennett therefore by no means justified approval of what he taught; he was given the benefit of a doubt, and that doubt was at least partly based upon the fact

that “*he does not appear to have used the expression ‘in the consecrated elements’ in his 3rd edition*”. The actual view of the Judicial Committee as to adoration of Christ present in the Holy Communion is in exact accordance with the view stated in my “Charge,” and in harmony with Archbishop Temple’s qualifying statement as to “external marks of adoration”; the judgment, after citing the 25th and 26th Articles of Religion, the Declaration of Kneeling, *Martin v. Mackonochie* (2 L.R.P.C. 393) and *Westerton v. Liddell* (Moor’s Special Report), proceeds: “*It follows, then, that the Church of England has forbidden all acts of adoration to the Sacrament, understanding by that, the consecrated elements. She has been careful to exclude any act of adoration on the part of the Minister at or after the consecration of the elements, and to explain the posture of kneeling prescribed by the rubric.*”

It must, therefore, be clear to you that an appeal to the verdict of the Judicial Committee of the Privy Council in the Bennett case is of no material assistance to you in your attempt to discredit the view expressed in my “Charge”.

We come now to the central question of this section, *viz.*, whether it is doctrinally permissible according to the teaching of the Church of England for non-communicants, especially for bodies of unconfirmed children, to be present for the purpose of adoration, throughout the office for Holy Communion. I may here say that I take it for granted throughout, that what I allege of the non-communicating attendance of “some-time” Communicants is *a fortiori* true of unconfirmed children.

First it may be well to answer the objection of those who say that in a non-communicating attendance no adoration of the “Real Presence” in or under the “consecrated elements” is intended, but only a general communion of prayer and praise. There may be a few such exceptions; but there can be no doubt that the fundamental and general idea on the part of those who are most tenacious of the practice is as I have defined it. It has been frankly admitted by them to me as the very reason of their tenacity; it is the whole point of the obvious perversion to this sense of such words of

ii. The  
Central  
Question.

(a) The in-  
tention of  
the custom.

our Lord as "Suffer the little children to come unto Me," and, last but not least, it is clearly proved by the actual language of certain books of devotion intended for Communicants and non-communicants alike.

One such, in use in one of our Churches, is before me as <sup>(b)</sup> Manuals of devotion. I write, and the following illustration taken from it will suffice. At the words of consecration are these interpolations, "*Hail, true Body of my Lord Jesus Christ! I worship and adore Thee, my Lord and Saviour.*" "*Hail, true Blood of my Lord Jesus Christ! I worship and adore Thee, my Lord and Saviour.*" It would, I submit, be difficult to imagine in what other language the most literal view of actual Transubstantiation could find expression. I have before me another Manual which certainly has been in use in one of our churches if it no longer is so: it is even more to the point than the last as to the explicit doctrinal significance of the attendance of unconfirmed children at Holy Communion, for this Manual called "*An Altar Book for Children*" is expressly *intended for unconfirmed children*. The frontispiece consists of a picture of our Lord gathering children round Him, in illustration of the text St. Mark x. 14 quoted above: in the words of the opening prayer the child is "*come to be present at the Holy Sacrifice*"; also "*I am taking my part in this most Holy service*". Then follows a direction "*Try and think what you are going to ask Jesus for, when He comes to His Altar Throne*". Then "*Jesus is coming—The Church will soon be filled with angels*". After the "*Comfortable Words*" is inserted the note—"Now the important part of the service begins". After the "*Prayer of Humble Access*" follows the "*Benedictus*," "*Blessed is He that cometh in the Name of the Lord, Hosanna in the Highest*"; then this note—"This is the most solemn part of the service—try to be very still—Jesus is now coming—the angels are around the Altar"; at the words of consecration, "*Hail! ever Blessed Body of Jesus!*" and "*Hail! most Holy Blood of Jesus!*" After the consecration follows the "*Agnus Dei*," then the note—"Remember you are now in the Presence of Jesus—keep very still and say this, '*O Lord Jesus, I adore Thee, I worship Thee on Thy Altar, I worship Thy Body and Thy Blood*'."

In a magazine which has recently come into my hands one of our Clergy writes that it would be *impossible to give way* on the point of the "*Exclusion of our Children from Mass*". Here again we have a right to ask, "If your sacramental teaching is so widely different from that of Rome, why use the very term which is identified with Roman doctrine. If you do so, on what reasonable ground can you complain that you are misrepresented?" There can be no room for doubt, then, that the intention and doctrinal significance of this practice are precisely such as I have described them.

Now apart altogether from the questionableness of such teaching to an unconfirmed and non-communicating worshipper, from a doctrinal point of view, surely it stands for admission to what is regarded by you as a very essential part of Holy Communion, and so directly contravenes the rubric which says that the unconfirmed are not to be *admitted* to Holy Communion. Further, it cannot fail to put certain most objectionable ideas into the mind of an intelligent child: *e.g.*, that some parts of the service are not important, and that Jesus is not *always* present with them to hear their prayers, nor angels *everywhere* about them. These points deserve most serious consideration.

(c) The teaching of the Church of England.

The question remains, "Is such teaching permissible as the teaching of our Church, for those who are not only not Communicants but not even in a position to be Communicants?" In the judgment of the Judicial Committee of the Privy Council, to which some of you have appealed, is the following pronouncement: "*As to the presence of Christ in the Holy Communion*". "*The Church of England holds and teaches affirmatively that in the Lord's Supper the Body and Blood of Christ are given, taken and received by the faithful communicant. She implies, therefore, to that extent, a Presence of Christ in the ordinance to the soul of the worthy recipient. As to the mode of this Presence she affirms nothing except that the Body of Christ is 'given, taken and eaten in the Supper only after an heavenly and spiritual manner,' and that 'the means whereby the Body of Christ is received and eaten is faith'. Any other Presence than this—any Presence which is not a Presence to the soul of the faithful*

receiver—the Church does not by her Articles and Formularies affirm, or require her ministers to accept”. It was held that this teaching did not exclude the view that the communication of Christ’s Sacramental Presence was not confined to the moment and act of reception. No, but it is equally clear that that Presence, whenever or however communicated, is “*intimately associated with reception*” (“Charge,” p. 38) inasmuch as “*the Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner*”.

Scudamore, in his “Communion of the Laity,” proves conclusively from Holy Scripture and from the Fathers that non-communicants could have no part or lot in the sacramental significance of the service.

The following quotations—only a few of many which I could give—have a bearing direct or indirect on the subject. I do not return to the Prayer-Book, Catechism, Articles, rubrics, nor to Hooker and Harold Browne, because I have already dealt with these in my “Charge”. I would only say with regard to the last two that of the many attempts which have been made to explain away the obvious meaning of their words, no attempt has been made to prove that in the opinion of these two great Divines the Sacramental Presence of our Lord was otherwise than “*intimately associated with reception*”.

Jeremy Taylor (Gore’s “The Body of Christ,” pp. 235, 236), speaking of the “Real Presence” contrasts two meanings of the word spiritual as applied to the Eucharistic Presence, “*the presence of the body after the manner of a spirit, and a presence to our spirits only*”; and he declares only the latter to be what “*we (Anglicans) mean*”.

Bingham (“Christian Antiquities,” bk. xv., chap. iv.): “*There was no elevation of the Host for Divine Adoration in the ancient Church for many ages*”. (Chap. v.): “*There was no adoration of the Host before the twelfth or thirteenth century*”.

Waterland (vol. iv., Oxf. Pr., p. 609): “*The union of the spirit with the Elements\* rather than with the persons appears*

\* N.B.—The italicising in “Waterland” is always his, not mine.

*to be a gross notion and groundless ; and if it were admitted, yet could it not make the Elements in any just sense our Lord's body, but the notion would resolve itself into a kind of impanation of the Spirit for the time. Besides that the consequence would be, that the Lord's body is received by all communicants, worthy, or unworthy, which is not the truth of the case."* (Note on p. 609): "The fundamental error of this hypothesis (as also of the Lutheran and the Romish) is the connecting the Grace of the sacrament with the Elements instead of looking for it in the persons only".

Dean Goulburn ("Communion Office," pp. 275 and 899), after speaking of Roman "Transubstantiation" and Lutheran "Consubstantiation" says, "*And there can be no doubt that many members of our own communion, in the views they take of the subject, attach the blessing far too little to the ordinance itself, and far too exclusively to the sensible, material vehicle of the ordinance. The mysterious operation upon the Bread and Wine, by which they are sanctified for their high significance and office, engrosses in their mind the whole field of view ; and the operations of and upon the human spirit which the ordinance is designed to call forth and develop go for nothing in their estimate.*" Comparing the present consecration prayer with that of the Prayer-Book of 1549, he says : "*It was necessary to disabuse men's minds utterly of the figment that the Bread and Wine . . . were talismans which would exercise a special virtue, independently of the faith of the recipient*".

Edgar C. S. Gibson, D.D., Bishop of Gloucester ("The Thirty-nine Articles," Art. xxviii., p. 667): "*Adoration of Christ present in the Sacrament is not and cannot be prohibited. But it is one thing to worship Christ thus present and quite another to find in the Sacrament a distinct localised object of worship.*" It would be difficult, I imagine, to hit upon a better definition than this of the distinction between the kind of adoration which is permissible to Communicants of the Church of England, and that which is impermissible to the non-communicants and the unconfirmed. *Ibid.*, p. 658: speaking of the superstitions connected with the doctrine of "Transubstantiation": "*Of these none is more to the point than the*

so-called miracle of Bolsana, which led to the institution of the Festival of the 'Corpus Christi' in 1264". The desire to re-introduce this festival into the English Church is, like non-communicating attendance, an indication of a return in practice to that form of doctrine which at least has the appearance of being closely assimilated to the superstitious side of Roman teaching. It is exactly this side to which prominence is given in the attendance of unconfirmed children at the Eucharist, under instruction such as that contained in the Manuals from which I have quoted above.

Charles Gore, D.D., Bishop of Birmingham ("The Body of Christ," pp. 64, 65): "*Primarily the gift of Christ's Body and Blood is a spiritual gift for the spirit. Faith alone is the instrument which can receive it, and not the mouth of the body.*" . . . "*The Holy Ghost, whose special function it is to communicate the life of Christ to the Church . . . to make the Elements to be the Body and Blood of Christ for the reception of the faithful*" (p. 67). Bishop Gore in admitting that the doctrine of the objective Presence "*in, under or with the consecrated Elements*" is not asserted in the Prayer-Book of 1662, further points out that this omission is even accentuated by the form of consecration which in this Prayer-Book the prayer for the blessing of the Elements took, as compared with that in the first Prayer-Book of Edward VI. Present Prayer-Book: "*Grant that we receiving these thy creatures of bread and wine . . . may be partakers of His most blessed body and blood*". First Prayer-Book of Edward VI: "*With thy Holy Spirit and word couchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be into us the body and blood of Thy most dearly beloved son Jesus Christ*" (pp. 232, 233). Clearly in both cases the Sacramental Gift is "*intimately associated with reception*".

John Wordsworth, D.D., Bishop of Sarum, "The Holy Communion" (Longmans, Green, & Co., 1901, "Visitation Charge"): "*The Church does not tie the blessings of Communion to the external observance of eating and drinking, where it cannot be had*" (quotes rubric in Office for the Communion of the Sick), p. 25. In a note at the bottom of the same page the Bishop

says, "*Cf. the authorities cited by Seudamore, 'Notitia Eucharistiea,' ed. 2, 1776, p. 1038. The doctrine may be traced up to St. Augustine's comment on St. John vi. 227-9, Tract xxv., sec. 12, especially to the words 'Crede et manducasti'.*" The reception in this case is purely spiritual, but it is still "reception".

"On first approaching the question of the primitive consecration we cannot fail to be struck by two facts—firstly that our Lord used a form of words, in blessing both the Bread and the Cup, which has been wholly lost, and on which the Church seems never to have laid any stress; secondly that His commandment was to do something, not to say something, to make a solemn memorial of Himself before God and to eat and drink of it, as He gave His Apostles 'to eat and drink of it'." (P. 133): "*The Church shrank from fixing the moment of this mystery*" (viz., the communication of the Eucharistic Presence . . .), "*for several centuries at least she had no doctrine as to a necessary 'form' of consecration. She did not define that up to a certain definite instant common bread was there, and then at a given moment and in a given space, which could be pointed at with the finger or announced with the ringing of a bell or the blare of a trumpet the Divine power was brought into the earthly forms. When the consecrated Bread and Cup is delivered to the Communicants the Body and Blood of the Lord is proclaimed aloud to the faithful. But the actual moment of the mysterious union of Christ with the Elements is not known to man. To seek to fix it is to be wise above the teaching and example of Christ, wise above the doctrine of the Apostles, wise above the earlier Liturgies. It leads to a dangerous and curious materialism and carnality from which I trust you will keep yourselves and the flocks committed to you free. . . . Teach your flocks that Christ, spiritually and actually present, though unseen, Himself gives His body and blood to them in the Sacrament, but do not seek to localise and, so to say, temporise the Presence they adore, or you will be leading them astray. . . . It is much more important to emphasise the living Presence of Christ as the great High Priest feeding His people, than to think of Him as shut up within the elements. If we turn our eyes and thoughts and reverence to the latter, we shall be in danger of forgetting the former.*"

With this quotation from one of the wisest and most pro-

found living scholars in all that pertains to Catholic doctrine in the Church of England, I may well bring my list of authorities to a close. To the best of my belief those authorities are thoroughly representative, as men whom most of us would wish to follow as safe guides in matters affecting the sacramental teaching of our Church. I am by no means anxious to justify my own personal views as an individual Churchman; but I am jealous to justify the views I have affirmed to my Diocese, as a Bishop of the English Church; and I claim to have thoroughly established my proposition doctrinally with regard to the attendance of unconfirmed children at Holy Communion; for I have shown that whatever adoration of the Sacramental Presence is permissible in our Church it must be (i.) *"intimately associated with reception,"* and (ii.) *not of such a nature as to confuse the mind with the kind of "localised" and "temporised" adoration which is the characteristic of Roman teaching.* That the attendance of bodies of unconfirmed children brought to Holy Communion under instruction such as that which I have illustrated, is a violation of both those principles and therefore doctrinally impermissible according to the teaching of the Church of England, is beyond dispute. In what I have said you may, of course, find an expression here or an argument there to which you take exception; but I submit that the cumulative force of what I have given you is conclusive.

It is especially important in a country like India to present the component ideas of the Blessed Sacrament in their right relations. There cannot be the slightest doubt that "reception" and "communion" were our Lord's main ideas in instituting the Sacrament. He did not say simply (as He is sometimes misquoted to have said): "This is My body," "This is My blood;" but first "Take and eat this," "Drink ye all of this". It is the idea of "communion" in thus eating and drinking which St. Paul insists upon so strongly, as does the Church in all its purest ages. The tendency to dissociate the "adoration" of the Sacramental Presence from the Communication of it to the worshipper is to present to the Hindu mind a view of the matter hardly distinguishable from his own most familiar superstitions. For example, a

(d) The Indian Church.

Brahmin sets up a stone, performs certain ceremonies before it, through which the deity is supposed to enter the stone, and he is thenceforth conceived to be present in the stone as an object of adoration. How different is this idea from that of the true Christian doctrine of the consecration of the elements in Holy Communion! These are to be the means of communicating to the soul of the faithful believer a real gift of the Divine Life; they are not merely nor primarily the objective symbol of an immanent but incommunicable Presence. Ought we not to be particularly careful to emphasise rather than to minimise the distinction between the two ideas?

I am further bound to say, on the evidence of the answers to my "Articles of Enquiry," that the Indian Clergy as a whole, are clearly not in favour of laying undue stress upon outward marks of adoration. Some of them do what they are told to do, because they are working under direction; but it is evident that their own independent judgment does not altogether approve of some directions given. In no case, even when under direction, is adoration rendered before the reserved Sacrament; in no case where an Indian Priest has independent charge does he reserve the Sacrament; all use the office for the Communion of the Sick. These facts are not without their significance.

#### D. THE POSITION.

We stand at the parting of the ways. By the time that this letter is in your hands it will be nearly three months since I delivered my Charge.

##### (a) Position of Bishop.

I have very carefully reconsidered, in the light of letters and memorials and much extraneous advice, the directions I then gave and the grounds on which I gave them. To the best of my belief and as matters now stand I am convinced that I should be failing in my duty if I withdrew what I have said.

##### (b) Position of Clergy.

You on the other hand are asked by your Bishop to give him your canonical obedience in strict accordance with your oath. Most of you have done so. But some of you have thought well to withhold your submission and to threaten

disobedience in this matter of unconfirmed children attending Holy Communion. It is you, therefore, more especially whom I now address. I have been as patient as I can, believing that you have acted and spoken under the not unnatural irritation of the moment. I have given you fresh matter for consideration, and I now submit to you the following facts with reference to the particular "Requirement" which you have singled out for resistance.

The practice I wish you to relinquish is—

- (a) for subsidiary reasons given, inexpedient for young (c) Summary of objections to the practice.
- and unconfirmed children ;
- (b) it is an unauthorised innovation in our Church ;
- (c) it is liturgically untenable ;
- (d) it is doctrinally unsound according to the teaching of our Church.

I claim that, if I have made good any *one* of these propositions, you cannot be justified in withholding from me your submission.

I would put before you two further considerations ; the first is, that the practice I ask you to relinquish is an "accessory" (d) Accessory, not essential. and not an "essential" of the Holy Eucharist. The second is, that I have shown you such consideration as well justifies me in appealing strongly to you to give me your loyal obedience. I mean this, that, as far as I have felt it legitimate to do so, I have left you all that I believe you regard as essential to, or significant of, the Catholic celebration of Holy Communion—I use the word "Catholic" in its strictest sense. Had I adhered slavishly to the "findings" of the Report of the Royal Commission on Ecclesiastical Discipline, I should have required of you to give up "Eucharistic vestments," "reservation" of any kind, and the use of the "wafer" ; but, for reasons entirely satisfactory to myself, I have not done so. I submit that this fact ought no longer to be ignored, as it has been heretofore.

I am now prepared to make a further concession with regard to this matter, in order to meet your wishes as far as it

**E. CONCESSION  
WITH REGARD TO  
AGE FOR  
CONFIRMATION.**

is possible for me to do so. I understand your desire to be to bring the children committed to your charge into the closest sacramental relation to our Blessed Lord at as early an age as you can. Although in my judgment the ages now fixed for Confirmation are as young as it is expedient for them to be, I feel that this is a matter in which I can legitimately set my own judgment on one side, in order to show my willingness to make it as easy for you as I possibly can to do what is your clear duty. *I am therefore prepared to lower the age for Confirmation from fourteen to thirteen in the case of European and Eurasian children; from thirteen to twelve in the case of Indian boys, and from twelve to eleven in the case of Indian girls.* This I am prepared to do only on the distinct understanding that there shall be no deviation whatever from this limit of age, and that you will abandon the practice of yourselves allowing unconfirmed children to remain throughout Celebrations of Holy Communion, and also that you discourage others from doing so. I add this last sentence because I am told that in one or two Churches where the practice has already been abandoned in the case of bodies of school children, the children still go in small groups under the direction and charge of members of the congregation. I feel sure that, on a review of the matter, you will agree with me that such a course is both shiftY in itself and fatal to the children's sense of what is strictly honest and straight.

**F. THE  
PRO-  
SPECT.**

(a) Acceptance of  
"Requirement."

If, under these conditions, you will give me your unreserved and loyal acquiescence in what I require, there is no obstacle in the way of our continuing together, in perfect harmony, the good work which is being carried on by all sections of the Church in this Diocese. I do not think I am given to nurse resentment, and I can easily banish from my mind memorials of protest and utterances which I confess I have thought both ill-considered and unfair. I also believe that you will bear me out when I say that my administration of this Diocese has not been a narrow one. I do not profess to see eye to eye with some of you, and that in more sections of the Church

than one; but I have never allowed this to interfere with a real sympathy with the work you are doing; indeed, I would go still further in this direction if you would allow me.

The alternative to this prospect is, to say the least of it, (b) Refusal. such strained relations between us as must inevitably both hinder the work itself, and desecrate the spirit of it. For I cannot believe that, if you disregard what I have said and wilfully go your own way, you can expect God's blessing. I utter no threat, but you can see it is quite impossible for a Bishop to work in harmony, if at all, with those of his clergy, who set at naught what, in the clear performance of his duty, he requires of them.

There is one other point. It has been more than once re- (c) The Church in India. presented to me and from more than one quarter, that policy dictates a considerable measure of elasticity out here in India, with regard to the literal requirements of the Prayer-Book. This I am quite prepared to admit. Indeed I should be amongst the first to advocate certain modifications of existing requirements. But this must be done, and no doubt will be done, under proper authority. Until that takes place and in view of the present condition of our Church, especially in this Diocese, I am persuaded that the only right course is for all to come into line as far as circumstances will allow with both the letter and spirit of the Prayer-Book. Nor will I admit for a single moment that any consideration of policy can be allowed to prevail over matters of principle, so as to shift the centre of gravity with regard to the teaching of the Church of England, in order to adapt it to the supposed needs of particular climatic or national conditions. Not a few of the "Requirements" of my "Charge" are of such a nature: I mean they involve questions of real principle such as no local conditions can affect. This matter is of more vital importance to the future development of the Indian Church than is commonly supposed.

In conclusion, it only remains for me to say that this (d) Conclusion. "Pastoral Letter," though addressed directly to you, my Reverend Brethren, is for obvious reasons intended for an even

wider circulation. I send it forth with the prayer that it may dissipate some misconceptions, allay some misgivings, and above all completely restore those feelings of mutual confidence and sympathy which are indispensable between a Bishop, his Clergy and his Laity.

I remain,

Yours very faithfully and affectionately  
in our Lord,

W. R. BOMBAY.

MAHABLESHWAR, *St. Mark's Day*, 1907.

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